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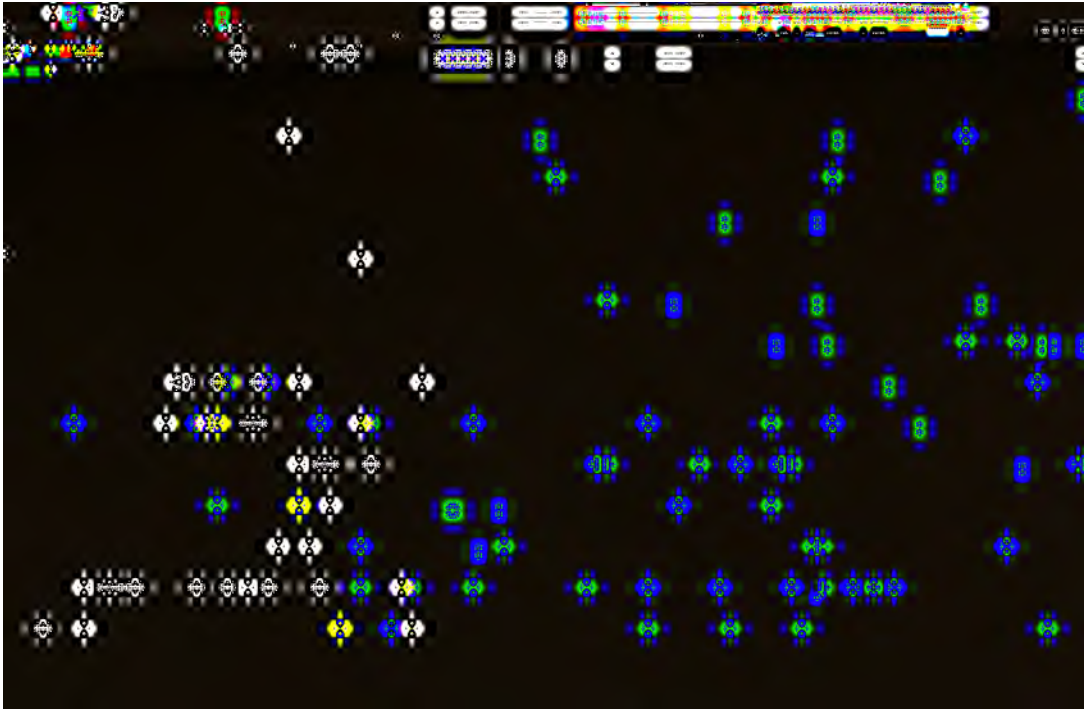

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A. F. PAYNE.
HAMILTON.

THE

NAME ABOVE EVERY NAME:

OR

Daily Texts

AND

Devotional Meditations

ON THE

PERSON AND WORK

OF OUR

LORD AND SAVIOUR JESUS CHRIST.

WITH AN APPENDIX OF

FIVE HUNDRED AND TWENTY-FIVE SCRIPTURAL NAMES AND TITLES OF OUR LORD.

BY THE

REV. SAMUEL CUTLER,

Author of "The Work of the Spirit."

A. F. PAYNE, HAMILTON, N. Y.

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PREFACE.

In the preparation of this work it has been the purpose of the Author to furnish a HAND-BOOK, in which the Christian might *daily* find a text of Scripture referring to his Saviour, as a subject for meditation; which, in connection with the thoughts in prose, and the selected poetry, would also form a continuous topic for a *week*.

The poetry has been gathered from such sources as were within reach, and, as the reader will acknowledge, from among the best and sweetest of our poets.

Others have written upon the Titles of our Saviour. In its arrangement this work differs from any other upon the subject, which has come to the knowledge of the Author.

It is sent forth with the prayer, and in the hope, that the same blessed Saviour, whose name and praise it has been the desire to extend, may graciously own the effort to the comfort of His people, and to the glory of His great and holy Name.

S. C.

BOSTON, MASSACHUSETTS, 1874.

THE NAME ABOVE EVERY NAME.

FIRST WEEK.

CHRIST, THE MESSIAH.

JANUARY 1.

THE Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isaiah 61 : 1, and Luke 4 : 17, 18.

JANUARY 2.

From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . And after threescore and two weeks shall Messiah be cut off, but not for himself. Daniel 9 : 25, 26.

JANUARY 3.

We have found the Messias, which is, being interpreted, the Christ; or, the Anointed. John 1 : 41.

JANUARY 4.

I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. John 4 : 25, 26.

JANUARY 5.

Thy throne, O God, is for ever and ever. . . . Thy God hath an-

ointed thee with the oil of gladness above thy fellows. Psalm 45 : 6, 7, and Hebrews 1 : 8, 9.

JANUARY 6.

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. Acts 17 : 3.

JANUARY 7.

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 10 : 38.

CHRIST, THE MESSIAH.

IN any attempt to set forth the relation which our Lord and Saviour Jesus Christ bears to God and to man, it is essential, if we would not be led into error, to examine with great carefulness, and in humble dependence upon the grace of God, the record which is given us in the scriptures of both the Old and the New Testament.

It was foretold by the ancient Prophets who testified to the coming of THE CHRIST, or, THE MESSIAH, that He should combine in His person characteristics seemingly contradictory, and such as had never met in any other.

Hence, before his Advent, it was known by the Jews that the Messiah was to be born of a Virgin. He was to be despised and rejected of men. He was to come as a *Teacher*, as a *Priest*, and as a *King*. He had been revealed to them as the *Lord of David* and the *Son of David*. As the *Master*, to rule; and the *Servant*, to obey. As the *Priest*,

and the *Victim*. As the *King*, and the *Subject*. As *rich*, and as *poor*. As *Conqueror* over all His enemies, and as giving up His life in sacrifice. In a word, He was promised as GOD TO REDEEM, and as *man* to *obey* and *suffer*.

But however the Prophets might have understood the twofold character of the Messiah, as born to suffer before He should come to reign, the Jews, as a nation, were, at the time of His coming, too proud, and too wicked, to receive as THE CHRIST, one who was born in a manger, and whose life and doctrines were so pure and God-like. They were looking for one to redeem *Israel* from Roman bondage. And when Jesus revealed Himself to them as the Saviour of the *Gentile* as well as the *Jew*, all their prejudices were aroused at the object of His mission. "He came unto His own, and His own received Him not." John 1 : 11.

And how is it, let me ask, in my own experience? Do I believe in, and have I received Jesus, the Son of Mary and the Son of God, as my anointed Prophet, Priest, and King? As I remember that the name Messiah, or Messias, in Hebrew, means the same as Christ, or Anointed, in Greek; and that my Saviour was, in a spiritual sense, anointed above all others, (Psalm 45 : 6, 7,) for of none other was there a threefold anointing, even in type; and that Jesus received the gifts of grace, not for Himself, but for His people, can I look to Him, and trust in Him as the Prince who *should* come, who *has* come.

and who *will come again*, to gather His people to Himself?

May I thus look to Him! May I thus trust in Him! And, in all my meditations upon His names and titles, as they are presented singly or in clusters, may I be drawn more closely to Him, and gain enlarged and clearer conceptions of His glorious perfections!

Oh! could I speak the matchless worth,
Oh! could I sound the glories forth,
Which in my Saviour shine:
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin and wrath divine:
I'd sing His glorious righteousness,
In which all-perfect heavenly dress
My soul shall ever shine.

I'd sing the character He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise
I would to everlasting days
Make all His glories known.

Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see His face:
Then with my Saviour, brother, friend,
A blest eternity I'll spend,
Triumphant in His grace.

SECOND WEEK.

CHRIST, OUR ADVOCATE.

JANUARY 8.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an ADVOCATE with the Father, Jesus Christ the righteous. 1 John 2 : 1.

JANUARY 9.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh INTERCESSION for us. Romans 8 : 34.

JANUARY 10.

For there is one God, and one MEDIATOR between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Timothy 2 : 5, 6.

JANUARY 11.

He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make INTERCESSION for them. Hebrews 7 : 25.

JANUARY 12.

But now hath he obtained a more excellent ministry, by how much also he is the MEDIATOR of a better covenant, which was established upon better promises. Hebrews 8 : 6.

JANUARY 13.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Hebrews 9 : 24.

JANUARY 14.

And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Hebrews 12 : 24.

CHRIST, OUR ADVOCATE.

To the mind awakened to a sense of guilt and want, it is a blessed truth, that "we have an ADVOCATE with the Father, Jesus Christ the Righteous." The Saviour has ascended into heaven, and ever liveth at the right hand of God to make intercession for us. It is a blessed truth, because man, as a sinner, needs an advocate. The true child of God feels this want, because sin at times gains dominion. It is in view of his transgression he says: Wherewith shall I come before the Lord? And it is in answer that he says, I have an Advocate to appear for me. I can go, through Him, and not fail of pardon and acceptance. He knows my case; He can feel for my infirmities; He will plead my cause; and He has power with God, and will prevail. I may go to Him, moreover, without carrying in my hand a retaining fee; for His ear is ever open, and His compassion is ever going forth to those He came to save. All that He asks is, that in confidence I rely upon His promises: "If any hunger, let him come." "If any thirst, let him come." "Yea, whosoever will, let him come."

And then, although I contemplate my Saviour, in His glorified human nature, as my Advocate in heaven, still, I have from Him the assurance that, by His Spirit, He is not far from every one of us. The hour has come when it is not necessary to go to Jerusalem, or to Samaria, to offer sacrifice. We

need build no costly altars. We need not seek the intervention of a mediating priesthood, for we have an Advocate with the Father, who finished the great work of atonement in the sacrifice of Himself.

Under the Christian dispensation, there is no *priest*, no *altar*, no *sacrifice*, but CHRIST. And if these terms are used, other than in an accommodated or restricted sense, as applied to Christian ordinances or Christian ministers, they are not so used in accordance with the teachings of our Saviour and His Apostles, or with the standards of Protestant and Reformed churches. The notion of a material sacrifice and a sacrificing priesthood is essential Popery. CHRIST is OUR ADVOCATE. Christ was once offered to bear the sins of many, and to them that look for Him shall He appear again as their Saviour.

Let us then rejoice in the fact that we have in the Saviour an Advocate with the Father, and an Advocate to whom we can safely commit our cause for time and for eternity.

HE lives! the great Redeemer lives!
What joy the blest assurance gives!
And now, before His Father, God,
Pleads the full merits of His blood.

Repeated crimes awake our fears,
And justice, armed with frowns, appears;
But in the Saviour's lovely face
Sweet mercy smiles, and all is peace.

In every dark, distrustful hour,
When sin and Satan join their power,
Let this dear hope repel the dart—
That Jesus bears us on His heart.

Great ADVOCATE, almighty Friend!
On Thee our humble hopes depend:
Our cause can never, never fail,
For Jesus pleads, and must prevail.

THIRD WEEK.

CHRIST, OUR DELIVERER.

JANUARY 15.

THE Lord is my Rock, and my Fortress, and my Deliverer. 2 Samuel 22 : 2.

JANUARY 16.

I am poor and needy; yet the Lord thinketh upon me: thou art my help and my Deliverer; make no tarrying, O my God. Psalm 40 : 17.

JANUARY 17.

Blessed be the Lord . . . . my goodness, and my fortress; my high tower, and my Deliverer; my shield, and he in whom I trust. Psalm 144 : 1, 2.

JANUARY 18.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Isaiah 59 : 20.

JANUARY 19.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. Romans 11 : 26.

JANUARY 20.

God delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. Daniel 6 : 27.

JANUARY 21.

Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me. Psalm 50 : 15.

CHRIST, OUR DELIVERER.

GOD raised up Moses, and sent him as a deliverer to Israel when they were in bondage to Pharaoh. He was a military leader, and a ruler, also, in civil matters. And by this Moses God mightily delivered His people. But He has raised up for *us* a mightier Deliverer than Moses. Christ our Deliverer is also Christ our Redeemer; and the title Deliverer, or Redeemer, is applied to our Saviour, because He has paid a price or ransom for us. "He gave *Himself* for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2 : 16. "For we were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1 : 18, 19. Thus God, our Saviour, is the Deliverer of His people, because He has paid the ransom which justice demanded, in order to their release from the penalty due to transgression. "Christ hath redeemed us from the curse of the law, being made a curse for us." Galatians 3 : 13. Having, therefore, deliverance from the penalty due to our sins, through the price which

Jesus has paid, how ought this hope to animate us in running the Christian race. Oh! that all who profess to be the followers of the Saviour—"all who are admitted into the fellowship of Christ's religion, may avoid those things that are contrary to their profession, and may follow all such things as are agreeable to the same."

And may we not only confide in Christ as a present Deliverer from error and from sin, but as the Deliverer of our bodies from the grave, "when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thess. 1 : 10.

HE knelt—the Saviour knelt and prayed,
When but His Father's eye
Looked through the lonely garden's shade
On that dread agony!
The Lord of all, above, beneath,
Was bowed with sorrow unto death.

The sun set in a fearful hour:
The skies might well grow dim,
When this mortality had power
So to o'ershadow *Him!*
That He who gave man's breath might know
The very depth of human woe.

He knew them all—the doubt, the strife,
The faint, perplexing dread,
The mists that hang o'er parting life,
All darkened round His head!
And the DELIVERER knelt to pray—
Yet passed it not, that cup, away.

It passed not—though the stormy wave
Had sunk beneath His tread:

It passed not—though to Him the grave
Had yielded up its dead.
But there was sent Him, from on high,
A gift of strength, for man to die.*

And was *His* mortal hour beset
With anguish and dismay?
How may *we* meet our conflict yet,
In the dark, narrow way?
How, but through Him, that path who trod?
Save! or we perish, Son of God.

FOURTH WEEK.

CHRIST, OUR MEDIATOR.

JANUARY 22.

IT (the law) was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator. Galatians 3 : 19.

JANUARY 23.

For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time. 1 Timothy 2 : 5, 6.

JANUARY 24.

He is the Mediator of a better covenant, which was established upon better promises. Hebrews 8 : 6.

JANUARY 25.

He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Hebrews 9 : 15.

* Luke 22 : 43.

JANUARY 26.

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Timothy 1 : 9.

JANUARY 27.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2 : 5.

JANUARY 28.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen. 1 Peter 4 : 11.

CHRIST, OUR MEDIATOR.

I HAVE spoken of my Saviour as our Advocate and our Deliverer; but He is also revealed to us as our Mediator. A mediator is one who stands between two contending parties for the purpose of reconciling them. Thus Moses stood between God and Israel. Deuteronomy 5 : 5. In this, as in other things, he was a type of Christ, who stands between God and man, as a reconciling Saviour.

There is something very wonderful in this provision of God's love for man's salvation. The returning sinner has the promise of eternal life, in and through Jesus Christ. Of this promise St. Paul speaks as one which was made by God before the world began. Titus 1 : 1, 2. But if thus made, to whom was it made? A promise implies a promiser, and one to whom the promise is made. But at the time spoken of man was not created, and hence

God did not make the promise to him. Nor was it made to angels; for the sinless did not need it, and the fallen were beyond its reach. How then could God make the promise, and to whom? The answer is, it was made to Christ for man, and as the Mediator between God and man. There was an eternal covenant between the Father and the Son. Hence He took upon Him man's nature. Hence He paid the penalty for man's transgression. And hence to Him, for man, was given grace, through which man may be made a partaker of the Divine nature. See 2 Timothy 1 : 9.

And in his twofold nature my Saviour is qualified to act as mediator between God and man. As a partaker of the Divine nature He can plead as an equal with God, and as a partaker of the human nature He can have compassion on our infirmities, for He was tempted as we are.

Is it not strange, then, that among those professing to be Christ's disciples, we find, on the one hand, those who turn away from Christ as "the one Mediator between God and man," to ask the aid of saints and angels, and especially of the Virgin Mary; and on the other, of those who boldly and blasphemously say: "I recognize the leadership of Christ, but I do not want any thing to stand between me and God."

Alas! for such, in the great day when the Saviour shall be revealed! How little do they know of the blessed Gospel! How little of a dying Saviour's

love! Oh! that I may trust in Him as my Mediator. And that I may be accepted of Him when He shall come to be glorified in His saints and to be admired in all that believe.

FATHER of Love, who didst not spare
For us Thine only Son,
Oh! look on Him, and hear the prayer
Of Thy poor suppliant one.

Behold His pierced hands and feet,
Pleading for us e'en now;
Behold that wounded heart so sweet;
Behold, upon His brow,

The traces of the thorny crown;
Behold the stripes He bore;
By these He claims us for His own—
His own for evermore.

Oh! look on Him, and let the cry
Of this our Brother's blood,
Who, guiltless, for our guilt did die,
Ascend to Thee, our God.

No depths of sin can drown that love,
No water quench its fire;
Desponding soul, arise, and prove
Its might, its strong desire:

Come, yea, in lowliest confidence,
Approach in Jesu's name;
Greater His love than all offense—
Father, that love we claim.

Bending before Thine altar low,
We offer it to Thee,
The purest offering earth can know,
Or heaven look down to see.

Fifth Week.

CHRIST, OUR WISDOM.

JANUARY 29.

THE Lord by wisdom hath founded the earth. Proverbs 3 : 19.

JANUARY 30.

Happy is the man that findeth wisdom. Proverbs 3 : 13.

JANUARY 31.

Where shall wisdom be found? Job 28 : 12.

FEBRUARY 1.

Behold, the fear of the Lord, that is wisdom. Job 28 : 28.

FEBRUARY 2.

Jesus said, For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke 21 : 15.

FEBRUARY 3.

The Lord possessed me (wisdom) in the beginning of his way. . . . . I was set up from everlasting. Proverbs 8 : 22, 23.

FEBRUARY 4.

If any lack wisdom, let him ask of God. James 1 : 5. In whom are hid all the treasures of wisdom. Colossians 2 : 3. Christ, the wisdom of God. 1 Corinthians 1 : 24.

CHRIST, OUR WISDOM.

JESUS, the Saviour of sinners, is our WISDOM, for He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." They who, in a spiritual sense, realize their ignorance and ask, Where shall wisdom be found? may find an answer in the Scriptures, which direct us to

Jesus Christ as the *source* and the *dispenser* of all true knowledge.

For Jesus Christ, as the *author* of revealed truth, is made to those who receive the truth which He has revealed, the "wisdom of God unto salvation." For without this revelation man had lived and died in ignorance of the true God, and of the way of salvation.

He is also made unto us wisdom in the unfolding and the applying of truth to the mind by the agency of the Holy Spirit, thus fulfilling His promise: "I will send the Comforter, who shall teach you all things."

He is, moreover, our wisdom, in the special aid vouchsafed through prayer, opening the understanding to understand the Scriptures, and preserving His people from fatal errors.

Let it be our endeavor, then, in view of our ignorance and our wants, daily to draw from the blessed fountain of the Saviour's fullness that heavenly wisdom which is "better than rubies," that divine knowledge with which "all the things that may be desired are not to be compared." Prov. 8 : 10, 11.

ERE God had built the mountains,
  Or raised the fruitful hills;
Before He filled the fountains
  That feed the running rills;
In Me, from everlasting,
  The wonderful I AM
Found pleasures never wasting,
  And Wisdom is my name.

When, like a tent to dwell in,
He spread the skies abroad,
And swathed about the swelling
Of ocean's mighty flood;
He wrought by weight and measure,
And I was with Him then,
Myself the Father's pleasure,
And mine the sons of men.

Thus Wisdom's words discover
Thy glory and Thy grace,
Thou everlasting lover
Of our unworthy race!
Thy gracious eye surveyed us
Ere stars were seen above;
In wisdom Thou hast made us,
And died for us in love.

And could'st Thou be delighted
With creatures such as we,
Who, when we saw Thee, slighted,
And nailed Thee to a tree?
Unfathomable wonder,
And mystery divine!
The voice that speaks in thunder
Says, Sinner, I am thine.

SIXTH WEEK.

CHRIST, OUR RIGHTEOUSNESS.

FEBRUARY 5.

THE righteousness of God is revealed in the Gospel. See Romans 1 : 16, 17.

FEBRUARY 6.

Surely, shall one say, in the Lord have I righteousness and strength. Isaiah 45 : 24.

FEBRUARY 7.

His name shall be called, THE LORD OUR RIGHTEOUSNESS. Jeremiah 23 : 6.

FEBRUARY 8.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 5 : 21.

FEBRUARY 9.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Romans 5 : 19.

FEBRUARY 10.

Christ is the end of the law for righteousness to every one that believeth. Romans 10 : 4.

FEBRUARY 11.

That I may be found *in him*, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Philippians 3 : 9.

CHRIST, OUR RIGHTEOUSNESS.

MAN, as a poor sinner, needs a righteousness which he has not. The holy law of God writes bitter things against him, for he has broken it. This *do, and live; neglect to do, and die*, is what the law demands. With its demands no man has

complied. Our whole life has either been in opposition to the will of God, or has fallen short of the perfection of His law. Defect is sin, and sin needs a remedy. This remedy is to be found in the humiliation and death of the only-begotten Son of God. Salvation through obedience to the law having failed, God has provided for the sinner a righteousness in Jesus Christ, which more than compensates for his unrighteousness. He fulfilled the law for man. He satisfied the justice of God. And now, through faith in His atoning blood, the sinner is justified from all things from which he could not be justified by the law of Moses.

The Saviour is THE LORD OUR RIGHTEOUSNESS. He paid our debt, and therefore our sin can be forgiven. He made our sin His own when He bore it "in His own body on the tree." He reckons His righteousness as the portion of all who are found in Him. Hence salvation is all of grace. And hence the language of the Eleventh Article of Religion in the Protestant Episcopal Church:

"*We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works or deservings.*"

But the *practical* question which should come home to the mind, in view of this cardinal doctrine of the Gospel is this: Is JESUS CHRIST MY RIGHTEOUSNESS? Can we say, In the Lord I have righteousness and strength? Is it our earnest desire—

is it our daily prayer—to *be found in Christ*, not trusting in our obedience to the law, or to salvation through any other, but only in the righteousness which is of God by faith?

Oh! let us not lose sight of this distinguishing doctrine of the Gospel. And when the Saviour shall return to receive His people to Himself, may we be found *in Him*, and so have part *with Him* in the resurrection to eternal life.

JESUS, I love Thee! Thou dost know
How true my love, how deep my woe;
Almost too deep to bear!
But Thou wilt guide me by Thy hand;
Strong in Thy strength I yet may stand
Still resting in Thy care.

Thou wilt not leave the weakest one:
Though every outward hope be gone,
I know that Thou art nigh.
Man knows not what my sufferings are;
He can not know—he would not care;
But Thou art sympathy.

Thou wilt not let my footsteps fail,
Nor let me, journeying through this vale,
Bring on Thy Gospel shame;
Though naught is mine but sin and woe,
Yet, in THY RIGHTEOUSNESS I go,
And triumph in Thy name.

And when the bitter cup is past,
And when I sink in death at last,
It is to be with Thee;
To come with Thee, in clouds of heaven,
Ransomed, pure, holy, Thine, forgiven,
Ever to reign with Thee.

SEVENTH WEEK.

CHRIST, OUR SANCTIFICATION.

FEBRUARY 12.

AND for their sakes I sanctify myself, that they also might be sanctified through the truth. John 17 : 19.

FEBRUARY 13.

Sanctified by God the Father. Jude 1.

FEBRUARY 14.

Sanctified in Christ Jesus. 1 Corinthians 1 : 2.

FEBRUARY 15.

Sanctified by the Holy Ghost. Romans 15 : 16.

FEBRUARY 16.

I am the Lord that doth sanctify you. Exodus 31 : 13.

FEBRUARY 17.

Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Ephesians 5 : 25, 26.

FEBRUARY 18.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thessalonians 5 : 23.

CHRIST, OUR SANCTIFICATION.

IN the great work of salvation there is both an *outward* and an *inward* righteousness, of which it is necessary that man should be made a partaker. There is the righteousness of *justification* and the righteousness of *sanctification*. There is the *be-*

ginning and the *progress* in the Christian life. When St. Paul writes to the Corinthians that Jesus Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption," he sets before us a privilege *imputed*, and privileges *imparted*. *Righteousness*, or *justification*, is *reckoned* to the believer. God says to him, "Thy sins are forgiven." And at once they are blotted out; the work is done. But *wisdom*, and *sanctification*, and *redemption* are progressively bestowed in the present life, and will only be attained in their completeness in the life to come.

It is through the sanctifying influence of the Holy Spirit that he who is made a partaker of Christ's righteousness undergoes a gradual change from evil to good. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 5 : 18. Hence the professing Christian should look for the evidence of mystical union with his Saviour in his progress in holiness.

If Christ is made unto him sanctification he will not fail to note a change in his feelings and his conduct from what was manifest in the darkness and guilt of sin. He will seek to *know*, that he may *do* the will of God. He will add to faith, virtue; knowledge, godliness. And he will say: "O blessed Saviour, who didst sanctify Thyself for me, grant also the fulfillment of Thy prayer in my behalf, that I may be sanctified through the truth!"

EIGHTH WEEK.

CHRIST, OUR REDEMPTION.

FEBRUARY 19.

IN whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephesians 1 : 7, and Colossians 1 : 14.

FEBRUARY 20.

Being justified freely by his grace through the redemption that is in Christ Jesus. Romans 3 : 24.

FEBRUARY 21.

There is one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all. 1 Timothy 2 : 5, 6.

FEBRUARY 22

Christ, by his own blood, entered in once into the holy place, having obtained eternal redemption for us. Hebrews 9 : 11, 12.

FEBRUARY 23.

Ye were not redeemed with corruptible things. . . . But with the precious blood of Christ. 1 Peter 1 : 18, 19.

FEBRUARY 24.

Christ hath redeemed us from the curse of the law, being made a curse for us. Galatians 3 : 13.

FEBRUARY 25.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Job 19 : 25.

CHRIST, OUR REDEMPTION.

BLESSED be God that He has revealed *Himself* to us as our Saviour—as "the High God, our Redeemer." Psalm 78 : 35. And blessed be His name for the hope of a perfected redemption not

only from sin, but from the power of death and the grave. Hosea 13 : 14.

Yes, it is in and through our Lord and Saviour Jesus Christ, that, in common with "the whole creation," we wait "for the redemption of the body," when He shall come again, and when His ransomed people shall have part with Him in the resurrection to life. Romans 8 : 18, 23.

It is as we contemplate the work of Christ for us, in this its glorious consummation, that we may well say with the Apostle: "Oh! the depth of the riches, both of the wisdom and knowledge of God." How vast His love to take us, worms of the dust, rebels against His government, polluted by actual sin, and of His great mercy call us to a knowledge of the truth, release us from the condemnation of the law, sanctify us by the Holy Spirit, and finally redeem our bodies from the grave and admit us to share with Him the glories of His realm.

Thoughts like these should quicken the cold affections of all Christ's followers, and make them more devoted to His service. And they should lead the sinner to Him who, having paid the ransom, which none beside could pay, now offers to all a perfected salvation, without money and without price.

For He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Corinthians 1 : 30, 31.

MEET again! yes, we shall meet again,
Though now we part in pain!
His people all
Together Christ shall call.
Hallelujah!

Soon the days of absence shall be o'er,
And thou shalt weep no more;
Our meeting day
Shall wipe all tears away.
Hallelujah!

Now I go with gladness to our home,
With gladness thou shalt come;
There I will wait
To meet thee at heaven's gate.
Hallelujah!

Dearest! what delight again to share
Our sweet communion there!
To walk among
The holy ransomed throng.
Hallelujah!

Here, in many a grief, our hearts were one,
But there in joys alone;
Joy fading never,
Increasing, deepening ever.
Hallelujah!

Not to mortal sight can it be given
To know the bliss of heaven;
But thou shalt be
Soon there, and sing with me,
Hallelujah!

Meet again! yes, we shall meet again,
Though now we part in pain!
Together all
His people Christ shall call.
Hallelujah!

NINTH WEEK.

CHRIST, OUR PROPHET.

FEBRUARY 26.

THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deuteronomy 18 : 15.

FEBRUARY 27.

And the multitude said, This is Jesus the prophet of Nazareth of Galilee. Matthew 21 : 11.

FEBRUARY 28.

They glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. Luke 7 : 16.

MARCH 1.

The woman saith unto Him, Sir, I perceive that Thou art a prophet. John 4 : 19.

MARCH 2.

Then those men, when they had seen the miracles that Jesus did, said, This is of a truth that prophet that should come into the world. John 6 : 14.

MARCH 3.

The blind man, whose eyes Jesus had opened, said, He is a prophet. John 9 : 17.

MARCH 4.

Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. Luke 24 : 19, 20.

CHRIST, OUR PROPHET.

JESUS CHRIST, as our Saviour, is revealed to us in the Bible as our PROPHET, our PRIEST, and our KING. There has been, in the history of the

Church, a "goodly fellowship of prophets," raised up at different times to make known the will of God, and to utter His warnings against an ungodly world. They were inspired to foretell future events. They were sent by God on special errands. They were sometimes endowed with miraculous powers, as attesting their Divine commission. They filled the office of public teachers.

But these ancient prophets were only the foreshadowings of that greater Prophet whom God had promised to raise up from among the Jews, and unto whose instructions He had commanded that they should hearken. Deuteronomy 18 : 15.

And it is this great Prophet of His Church, Jesus—the instructor of the ignorant—who, having fulfilled His lowly mission in the days of His humiliation, and having ascended into heaven, does now, by His Holy Spirit, the heavenly Comforter, offer unto us the benefits resulting from His teachings as our PROPHET.

"Go, preach the Gospel," and "Lo, I am with you always," is His command and His promise to His ministers. In His printed and His preached word He is ever fulfilling His office as Teacher.

Oh! that we may realize this great truth. And looking unto Jesus, as the *Author* and *Finisher* of our faith, may our darkness be lightened; and, by lives of holy obedience, may we evidence the power of the Gospel!

Great PROPHET of our God!
Our tongues shall bless Thy name;
By Thee the joyful news
Of our salvation came;
The joyful news of sin forgiven,
Of hell subdued, and peace with heaven.

CHRIST AT SYCHAR.

"JESUS saith unto her, Give me to drink."—John 4 : 7.

Give me to drink! And who and what art Thou
That askest drink of me, a child of earth?
O wond'rous suppliant! Yes, I know Thee now,
Though once a stranger to Thy matchless worth.

Give Thee to drink! Yes, had I seen Thee here,
Athirst and weary, seated on the well,
Oh! how mine heart had throbbed Thine heart to cheer,
This feeble tongue it hath no words to tell.

But Jesus say, what would'st Thou have me do
To prove the love I *then* would fain have showed?
"I have a little band, a faithful few,
Pilgrims and strangers on their homeward road.

"Whene'er you see *them* weary on the way,
Athirst or fainting, *then* remember me;
Think then thou hearest me, the master, say,
'Give me to drink.' This boon I crave of thee.

"And oh! when thou shall sit with me beside
The river of life's water, cool and clear,
The same which issued from my wounded side,
When, in death's agony, I thirsted here,

"I will give thee to drink—oh! such a draught
Of life and love, from my unbounded store,
As no poor thirsting spirit ever quaffed,
When thou shalt drink with me, and thirst no more."

TENTH WEEK.

CHRIST, OUR PRIEST.

MARCH 5.

AND I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind. 1 Samuel 2 : 35.

MARCH 6.

Behold the man whose name is the BRANCH. . . He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne. Zechariah 6 : 12, 13.

MARCH 7.

The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. Psalm 110 : 4.

MARCH 8.

Christ glorified not himself to be made an high priest. . . . (He was) called of God an high priest after the order of Melchisedec. Hebrews 5 : 5–10.

MARCH 9.

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Hebrews 2 : 17.

MARCH 10.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Hebrews 4 : 14.

MARCH 11.

Jesus hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him. Hebrews 7 : 24–25.

CHRIST, OUR PRIEST.

JESUS, as our great sacrificial offering, completed His *atoning* work when, on the cross of Calvary, He bowed His sacred head, and said, in the agonies of death, "IT IS FINISHED." But in heaven He yet lives in His glorified human nature, as the great High Priest of His Church, to stand as Mediator between God and man. He made *satisfaction for* sin by the offering of Himself. He now liveth to *make intercession.*

How profitable for the Christian to meditate upon the *past* and the *present* works of the Saviour as his compassionate and faithful High Priest. Made like unto us, He can sympathize with us in our infirmities. He can have compassion on the ignorant and on them who are out of the way. God has raised up for us, who live under the Christian Dispensation, "a faithful Priest," in the place of the Aaronic priesthood. The *type* is fulfilled in the *anti-type.* The Jewish high priest entered once a year into the holy place, within the vail of the Temple, to make an offering for his own sins and for the sins of the people; but Jesus, our High Priest, having offered Himself as the sacrifice, has entered into heaven, there to appear in the presence of God for us.

And now, as our Mediator, we may draw nigh to God through Him. Let us, then, go to Him in faith. Commit to Him, O Christian, all your wants

and all your desires, for yourself and for those who are dear to you. Have recourse to Him in all your sorrows. Confess to Him all your sins. Remember, in your temptations and your shortcomings, that He, when on earth, was tempted in all things as we are, and therefore He can have, and will have compassion upon us, if we humbly, and honestly, and perseveringly seek His aid.

Yes! let us trust in Jesus, and He will make *us* kings and priests unto God and His Father. "To Him be glory and dominion forever and ever. Amen."

JESUS, my great HIGH PRIEST,
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside;
His powerful blood did once atone,
And now it pleads before the throne.

WHEN wounded sore, the stricken soul
Lies bleeding and unbound,
Only one Hand, a pierced Hand,
Can salve the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
One only Heart, a broken Heart,
Can feel the sinner's woe.

When penitence has wept in vain
Over some foul dark spot,
One only stream, a stream of blood,
Can wash away the blot.

'Tis Jesus' blood that washes white,
His hand that brings relief,

His Heart that's touched with all our joys,
And feeleth for our grief.

Lift up Thy bleeding hand, O Lord!
Unseal the cleansing tide;
We have no shelter from our sin
But in Thy wounded side.

ELEVENTH WEEK.

CHRIST, OUR KING.

MARCH 12.

BEHOLD, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the *foal* of an ass. Zechariah 9: 9.

MARCH 13.

Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Matthew 21: 5.

MARCH 14.

And the multitudes cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matthew 21: 9.

MARCH 15.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. John 6: 15.

MARCH 16.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jeremiah 23: 5.

MARCH 17.

And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. Zechariah 14: 9.

MARCH 18.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Revelation 11: 15.

CHRIST, OUR KING.

How impressively does the Bible set before us the coming of our Lord Jesus Christ to *suffer*, and His coming to *reign*. How often is the lesson reiterated that He who once came in *humility* shall come again in *glory*. The Old Testament prophets foretell both these events—a coming which has taken place, and a coming which is to take place.

Satan, as the "god of this world," now has dominion. It was the mission of Christ to destroy the power of the devil. He came from heaven to redeem this revolted world, and to establish here His own glorious kingdom. The Jews mistook the purpose of His first advent. They were looking only for a temporal prince, who should deliver them from their subjection to the Roman power. They overlooked the prophecies which foretold that the Messiah must first suffer. And hence, in their bigotry and disappointment, they crucified their King. And yet "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Acts 5 : 31. And from heaven He shall come in like manner as He was seen to go into heaven. Acts 1 : 9–11. And then He shall be King over all the earth. The regal dignity which the people would have conferred upon Him in the days of His humiliation, but which He then refused, will be His. The power of Satan shall be broken. The prophecy of David will be fulfilled: "Yet have I set my king upon my holy hill of Zion." Psalm 2 : 6.

Oh! then, let me ask, does this same Jesus reign in my heart? Am I looking for His coming and His kingdom? Do I believe that the prophecies relating to His second coming shall as surely and as literally be fulfilled as were those relating to His first coming? Shall mine eyes "see the King in His beauty"? Isaiah 33 : 17. Shall I see upon His head the "many crowns"? Revelation 19 : 12. Listen, blessed Saviour, to our prayer; listen to the supplication of Thy Church: "Gird Thy sword upon Thy thigh, O most Mighty; and in Thy majesty ride prosperously," (Psalm 45 : 3,) until the "kingdom and dominion, and the greatness of the kingdom under the whole heaven" shall be Thine. Daniel 7 : 27.

REJOICE! the LORD IS KING!
Your God and King adore;
Mortals, give thanks and sing,
And triumph evermore.
Lift up your hearts, lift up your voice;
Rejoice! again I say, rejoice!

Jesus, the Saviour, reigns—
The God of truth and love;
When He had purged our stains,
He took His seat above.
Lift up your hearts, lift up your voice;
Rejoice! again I say, rejoice!

Rejoice in glorious hope,
Jesus, the Judge, shall come,
And take His servants up
To their eternal home;
We soon shall hear the Archangel's voice,
The trump of God shall sound—Rejoice!

TWELFTH WEEK.

CHRIST, THE WAY.

MARCH 19.

PREPARE ye the way of the Lord. Isaiah 40 : 3.

MARCH 20.

Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Psalm 16 : 11.

MARCH 21.

Blessed are the undefiled in the way, who walk in the law of the Lord. Psalm 119 : 1.

MARCH 22.

Narrow is the way which leadeth unto life, and few there be that find it. Matthew 7 : 14.

MARCH 23.

The way of the Lord is strength to the upright. Proverbs 10 : 29.

MARCH 24.

Then said he, Lo, I come to do thy will, O God. Hebrews 10 : 9.

MARCH 25.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith. Hebrews 10: 19–22.

CHRIST, THE WAY.

Oh! that I knew the way! is the language, sometimes, of the weary and bewildered traveller, as on the broad prairie, or amid the tangled forest, he longs for the shelter, the food, and the rest of a human habitation.

Oh! that I knew the way! is sometimes the fervent aspiration of the dying man, as his spirit trembles on the verge of time, and he remembers, alas! that he has neglected his preparation for eternity. And *Oh! that I knew the way!* is also the anxious wish of every sinner who is truly awakened to a sense of his lost condition in the sight of God.

For these longings God has provided. The religion of the Gospel has the promise of the life that *now is*, and of the life to come. Our Saviour says to us: "I AM THE WAY. Come unto Me, all ye that in following the crooked paths have lost yourselves on the prairies, and amid the forests of this wicked world, and I will give you food and shelter. Come unto me, ye dying sinner, in this your last and fearful conflict; and although you have so long refused my offers, yet, even now, I will not cast

you off. Yea, come unto me, all ye weary and heavy-laden sinners, and I will give you rest."

So God speaks to us by His dear Son. He is the "Living Way." There is no other path which leads to God. Jesus, our Saviour, is the "Way of Truth;" for His word is truth. He is the "Way of Salvation;" for He came to save. He is the "Way of Righteousness;" for by Him all that believe are justified. He is the "Way of Peace;" for we have peace with God through Jesus Christ. He is the "Way of Holiness;" for it is by His quickening Spirit we are made new creatures in Him.

Shall we not, then, walk in this Living Way? Shall we not forsake the *broad* ways of death, and strive for the way in which the Saviour trod—the "*narrow* way which leadeth unto life eternal"?

STRIVE! for the way is strait
In which the Saviour trod,
And narrow is the gate
That leadeth up to God.
Cut off the offending hand,
Pluck out the offending eye;
Turn ye at God's command:
"Sinners, why will ye die?'

Strive! for there are but few
Who find the "LIVING WAY;"
And why, alas! will you
Still blindly go astray?
Oh! shun the crowded gate,
Though wide it seems, and fair—
'Twill bring you, soon or late,
To anguish and despair!

Strive! ere life's setting sun
Shall sink in thickest gloom;
Strive! night is coming on—
Ye hasten to the tomb.
Ask! mercy shall be given;
Seek! as for hidden gold;
Knock! and the Lord of heaven
The gates will wide unfold.

THIRTEENTH WEEK.

CHRIST, THE TRUTH.

MARCH 26.

HE IS a God of truth and without iniquity, just and right is he. Deuteronomy 32 : 4.

MARCH 27.

Thou hast redeemed me, O Lord God of truth. Psalm 31 : 5.

MARCH 28.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only-begotten of the Father,) full of grace and truth. John 1 : 14.

MARCH 29.

For the law was given by Moses, but grace and truth came by Jesus Christ. John 1 : 17.

MARCH 30.

Then said Jesus, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John 8 : 31, 32.

MARCH 31.

Jesus said, (to Pilate,) I came into the world, that I should bear witness unto the truth. John 18 : 37.

APRIL 1.

Jesus saith, (to Thomas,) I AM THE TRUTH. John 14 : 6.

CHRIST, THE TRUTH.

WHEN Pilate, the Roman Governor, inquired of Jesus, "What is truth?" Truth stood embodied before him. At that time the heathen world was entangled in labyrinths of error. The Jews, as a nation, though in covenant with God, knew not the way of truth. And in the various systems of philosophy which were set forth for guiding the human mind, there was nothing safe on which to rest.

It was upon this sea of doubt that our Saviour, as the Lord from heaven, and as "full of grace and truth," stood and proclaimed to universal man—"I AM THE TRUTH." "He came into the world to bear witness unto the truth." He came to make known to the Gentile and the Jew—to the philosopher and the peasant—a system of doctrine free from error; and in His person, His character, and His offices as the Son of God and the Son of man, He is THE TRUTH.

It is our wisdom, therefore, to receive His word as the word of Him who can not be deceived, and who can not deceive; and having received it as His disciples, to continue in it, relying upon His assurance that in this continuance we shall know the truth, and the truth shall make us free. Thus the "Spirit of Truth" will guide us into all truth. We shall grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And thus the mind being preöccupied with what is true, God will keep

us from the prevailing errors of these latter days; for, in the hour of temptation, or when there comes the inquiry from some doubtful source, What is truth? or, Where shall truth be found? our answer will be: MY SAVIOUR IS THE TRUTH.

My ardent soul, in rising youth,
Or in declining age,
Shall turn to Thee, ETERNAL TRUTH!
And ponder o'er Thy page;
Where, full of wondering joy, I trace,
Reflected in the lines of grace,
The beaming glories of Thy face;
And these my heart engage.

For who, that once Thy voice has heard,
Thy perfect beauty seen,
Can list to error's syren word,
Or love her guileful mien?
Oh! never, never let me stray
From Thy safe guidance wiled away
Till Thou shalt all Thy form display
In glory's brighter scene.

FOURTEENTH WEEK.

CHRIST, THE LIFE.

APRIL 2.

WITH thee is the fountain of life. Psalm 36 : 9.

APRIL 3.

Which holdeth our soul in life. Psalm 66 : 9.

APRIL 4.

In him was life ; and the life was the light of men. John 1 : 4.

APRIL 5.

For as the Father hath life in himself ; so hath he given to the Son to have life in himself. John 5 : 26.

APRIL 6.

Jesus said, (unto Martha,) I am the resurrection, and the life. John 11 : 25.

APRIL 7.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Romans 8 : 2.

APRIL 8.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Colossians 3 : 4.

CHRIST, THE LIFE.

"WHAT is life?" and "Whence the source of life?" are questions which mere human philosophy seeks in vain to answer. Living in a world where death reigns supreme, we need a voice divine to make known to us the *origin* of life, and the *sustaining power* by which life, when begun, is continued. And this we have in the revelation which

God has made to us in Jesus Christ. "Life and immortality are brought to light in the Gospel." It is with the monuments of death all around Him that our Saviour stands, and proclaims to all who have ears to hear: "I AM THE LIFE!"

And His testimony is true, because He is the Fountain of *natural*, of *spiritual*, and of *eternal* life. In the beginning, *all things* were made by Him. In the regeneration of man's corrupted nature, it is His Spirit which giveth life. And in the future blessedness promised to His people, it is when Christ, who is their life, shall appear, that they shall appear with Him in glory.

Thus life, in its highest sense, carries our thoughts and our hopes to the future. It opens to the eye of faith scenes of blessedness beyond the grave. It gives emphasis to the words of Jesus when He says: "I am the bread of life: he that cometh to me shall *never* hunger." "I am the water of life: *whosoever will*, let him *freely* drink. He that believeth on me shall *never* thirst." See John 6: 35; Revelation 22: 17.

And, dear reader, what is our position in view of the distinction which the Bible presents to us between the *dead* and *living*, between *spiritual life* and *spiritual death?*

Christ is the Life! and "he that hath the Son hath life, and he that hath not the Son of God hath not life." Oh! is ours a hidden life with Him? Have we been born again, and as the heirs of the

coming kingdom, are we waiting for the manifestation of the Son of God? If so, we shall be like Him at His coming, for we shall see Him as He is. And then will the question, *What is Life?* be answered.

O PRINCE OF LIFE! I know
That when I too lie low,
Thou wilt at last my soul from death awaken.
Wherefore I will not shrink
From the grave's awful brink—
The heart that trusts in Thee shall ne'er be shaken.

To me the darksome tomb
Is but a narrow room,
Where I may rest in peace—from sorrow free.
Thy death shall give me power
To cry, in that dark hour,
"O death! O grave! where is your victory?"

The grave can naught destroy—
Only the flesh can die;
And e'en the body triumphs o'er decay.
Clothed, by Thy wond'rous might,
In robes of dazzling light,
This flesh shall burst the grave at that last day.

My Jesus! day by day,
Help me to watch and pray
Beside the tomb where in my heart Thou'rt laid.
Thy bitter death shall be
My constant memory—
My guide at last into Death's awful shade.

FIFTEENTH WEEK.

CHRIST, THE BREAD OF LIFE.

APRIL 9.

AND when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. Exodus 16: 15.

APRIL 10.

Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. . . I am the bread of life. John 6: 32–35.

APRIL 11.

And thou shalt set upon the table shew bread before me alway. Exodus 25: 30.

APRIL 12.

Which (the observances of the ceremonial law) are a shadow of things to come; but the body is of Christ. Colossians 2: 17. Compare Hebrews 9: 24, 10. 1.

APRIL 13.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever. John 6: 51.

APRIL 14.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Revelation 2: 17.

APRIL 15.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever. John 6: 57, 58.

CHRIST, THE BREAD OF LIFE.

FOR forty years God fed the Israelites with manna in the wilderness. Notwithstanding their ingratitude, in view of all God's mercies to them, and to their fathers, He gave them this "bread from heaven," to satisfy their hunger, and to "prove them whether they would walk in His law or no."

God teaches us by *type*, and by *prophecy*. The *manna* was *typical* of the Lord Jesus Christ. For in His blessed teachings He had said, as explanatory of the daily supply of manna to the Israelites in the wilderness: "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. I am THE BREAD OF LIFE: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John 6: 31–35.

The manna was a prefiguration of something better. It was designed to make known to Israel the Saviour who had been promised, and to bring *daily* before the mind the need of such a Saviour.

To us, in the advent of Jesus Christ, this great truth is more clearly revealed than it was to the Jews. What influence does it exert upon us? Are we led to cry, in view of our spiritual wants, "Lord, ever more give us this Bread from Heaven?" By nature, and by practice, my soul is estranged from God! It is in a starving condition! Do I realize this truth? Am I aware of the fact, that as the

physical nature can not be sustained without bread, so the spiritual nature must perish if not fed with the Bread of Life? Well, the soul is by nature "dead in trespasses and sins," and what it wants is life. And it was, and is, the mission of the Saviour to give this life. He came that men might have life, yea, that they might have it abundantly. But He teaches us that as the Israelites went daily to gather the manna, so must we daily go to Him for the spiritual food which quickens and sanctifies the soul. He teaches us that there is, in Him, a hidden power which He will appropriate to us, if with faith we will rest upon His promise: "He that cometh to me shall never hunger." He shall eat of the hidden manna. Revelation 2: 17. In this world, he shall live in the enjoyment of God, his wants shall be supplied, and he shall taste of the consolation which the religion of the Gospel imparts to the true believer. And, in the world to come, he shall be satisfied with the fullness of blessedness in his Saviour's presence. For the Lamb which is in the midst of the Throne shall feed him, and lead him to living fountains of waters, and God shall wipe away all tears from his eyes.

Oh! then, that our prayer may be: *Lord, ever more give us this Bread!*

"Bread of Heaven, on Thee I feed,
For Thy flesh is meat indeed;
Ever may my soul be fed
With the true and living Bread:

Day by day with strength supplied,
Through the life of Him who died."

TRUE BREAD OF LIFE, in pitying mercy given,
Long-famished souls to strengthen and to feed;
Christ Jesus, Son of God, true Bread of Heaven,
Thy Flesh is meat, Thy Blood is drink indeed.

I can not famish, though this earth should fail;
Though life, through all its fields, should pine and die;
Though the sweet verdure should forsake each vale,
And every stream of every land run dry.

True Tree of Life! of Thee I eat and live—
Who eateth of Thy fruit shall never die;
'Tis Thine the everlasting health to give
The youth and bloom of immortality.

Feeding on Thee, all weakness turns to power,
This sickly soul revives, like earth in spring;
Strength floweth on, and in each buoyant hour
This being seems all energy, all wing.

Jesus, our dying, buried, risen Head,
Thy Church's Life and Lord, Immanuel!
At Thy dear Cross we find the eternal bread,
And in Thy empty tomb the living well.

SIXTEENTH WEEK.

CHRIST, THE FOUNTAIN OF LIVING WATERS.

APRIL 16.

FOR my people have committed two evils; they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water. Jeremiah 2 : 13.

APRIL 17.

O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jeremiah 17 : 13.

APRIL 18.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zechariah 13 : 1.

APRIL 19.

And did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them; and that rock was Christ.) 1 Corinthians 10 : 4.

APRIL 20.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that said to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. John 4 : 10.

APRIL 21.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Revelation 7 : 17.

APRIL 22.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Revelation 22 : 1.

Let him that is athirst come. And whosoever will, let him take the water of life freely. Revelation 22 : 17.

CHRIST, THE FOUNTAIN OF LIVING WATERS.

IN prophetic language our blessed Lord and Saviour is represented to us under the figure of a FOUNTAIN, not a *rivulet*, not a *stream*, not a *river*, but a FOUNTAIN, the *source* of streams and rivers, and a FOUNTAIN OF LIVING WATERS. Not a stagnant collection of waters without an outlet, but a reservoir full of life, ever flowing, yet ever full.

And how forcibly does this metaphor represent the glory and the excellency of our Emmanuel. God may complain of men, and of nations, as He did of Israel; "they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water;" and yet He shows to them that the fountain is still open for sin and for uncleanness. God shows to man that although he is polluted he may be cleansed. He reveals to him, in Jesus Christ, the rich provision He has made for satisfying all the wants of the thirsty soul. He stands and cries, as by His prophet, before the way was so plainly marked as now, "Ho, every one that thirsteth, come ye to the waters." Isaiah 55 : 1. And then, more emphatically, He speaks to us by His Son: "If any man thirst, let him come unto me, and drink." John 7 : 37. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4 : 14.

Have we then drank from this fountain? Have we a hope that our sins have been washed away through faith in what Jesus has done for us? Oh! who, at times, that does not feel the need of a Saviour, and of salvation from the penalty and the power of sin? Is this the feeling of my soul, as I meditate upon the preciousness and the fullness of Jesus, as He is revealed to me in His varied titles, and of my own nothingness? If so, then may I resolve to go to Him at once, and to dwell forever near Him as the Fountain of Living Waters. And may I go with the persuasion that from His fullness my wants will be supplied, and that I shall be abundantly satisfied with the refreshing waters flowing from this fountain of God's love.

JESUS, Thou joy of loving hearts!
Thou fount of Life! Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee—All in All!

We taste Thee, O Thou Living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

O Jesus! ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away—
Shed o'er the world Thy holy light!

SEVENTEENTH WEEK.

CHRIST, THE ROOT OF DAVID.

APRIL 23.

THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psalm 110 : 1.

APRIL 24.

Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Psalm 45 : 6, and Hebrews 1 : 8.

APRIL 25.

How then doth David in spirit call him Lord? If David then call him Lord, how is he his Son? Matthew 22 : 43–45.

APRIL 26.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Acts 2 : 34, 35.

APRIL 27.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isaiah 11 : 10, and Romans 15 : 12.

APRIL 28.

Of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Romans 9 : 5.

APRIL 29.

Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book. Revelation 5 : 5. I am the Root of David. Revelation 22 : 16.

CHRIST, THE ROOT OF DAVID.

THOU, O blessed Saviour, as the Creator of all things, art the Creator of David. For Thou wast in the beginning with God, and by Thee were all things made that were made. John 1 : 1–3.

In the spirit of prophecy David spake of Thee as his Lord, and of Thy throne as from eternity to eternity: and in the words of David we may all say, "Thy hands have made me and fashioned me." Psalm 119 : 73.

Isaiah has revealed to us Thy almighty power as our King, and Thy love as our Redeemer, when he says: "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: the Lord, the King of Israel, and his Redeemer, the Lord of Hosts; I am the first, and I am the last; and besides me there is no God." Isaiah 44 : 2–6.

"Before me there was no God formed, neither shall there be after me." Isaiah 43 : 10.

And so in Thine own testimony to the beloved John: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Revelation 1 : 8.

Yes! Thou, O Saviour! art the Root of David. Thou art not a mere man, only differing from us in

that Thou art better than other men, as some who deny Thy preëxistence, as the only-begotten Son of God, before Thy birth in Bethlehem, affirm. Nor is Thy nature inferior to that of God the Father in all the essential attributes of the Godhead, though some, who confess that Thou art exalted far above all angels, refuse to call Thee God.

But if Thou art David's Root and David's Lord, is it not because Thou art David's God, and because there is no Saviour beside Thee?

It is a blessed theme for devout contemplation, that the time is coming when all the glowing prophecies, for which the Church is waiting the fulfillment, will be realized in the coming of David's Lord, in the person of Jesus Christ. For, as His final message to His Church is, "Surely I come quickly," (Revelation 22 : 20;) and as there are indications in our days that "the time is at hand," it can not but be wise and profitable to stand upon our watch-towers, that we may know the things which are coming on the earth. For "Behold he cometh with clouds; and every eye shall see him." Revelation 1 : 7. "His feet shall stand in that day upon the Mount of Olives; the Lord my God shall come, and all the saints with Thee." Zechariah 14 : 4, 5.

OH! for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace.

My gracious Master and my God,
  Assist me to proclaim,
To spread through all the earth abroad,
  The honors of Thy name.

Jesus! the name that charms our fears;
  That bids our sorrows cease;
'Tis music in the sinner's ears,
  'Tis life, and health, and peace.

He breaks the power of reigning sin,
  He sets the prisoner free;
His blood can make the foulest clean;
  His blood availed for me."

EIGHTEENTH WEEK.

CHRIST, THE OFFSPRING OF DAVID

APRIL 30.

AND thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever. 2 Samuel 7 : 16.

MAY 1.

I have sworn by mine holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. Psalm 89 : 35, 36.

MAY 2.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jeremiah 23 : 5.

MAY 3.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Zechariah 6 : 12.

MAY 4.

What think ye of Christ? Whose Son is he? They say unto him, The Son of David. Matthew 22 : 42.

MAY 5.

The Lord God shall give unto him the throne of his father David. Luke 1 : 32.

MAY 6.

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. Romans 1 : 3. I am the Offspring of David. Revelation 22 : 16.

CHRIST, THE OFFSPRING OF DAVID.

HOW wonderful that the "Root of David" should also be revealed to man in prophecy, and manifested to man, in his own nature, as the "Offspring of David." How wonderful, that in the purposes of God, a covenant should have been determined upon, and made with David, giving to his seed a throne as enduring as the sun! And how wonderful the preliminary steps which have been taken in preparing the way for Him for whom the Throne was prepared, to enter on its possession!

It is almost three thousand years since God said to David, "Thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever;" and it is more than eighteen hundred years since Gabriel, at God's command, announced to Mary, as the descendant of David, and as the mother of our Lord, "The Lord God shall give unto him the throne of his father David." And yet, as the "Offspring of David,"

Christ has never yet ruled upon His father David's throne. As a Prophet, and as a Priest, our Saviour fulfilled His mission in the days of His flesh; but as the King of the Jews He was rejected by the nation. And when some of the people would have made him King, He refused the office. The time had not then come. He came to suffer before He could enter into His glory. But will God's promise fail? Will not Christ's kingdom come? Will He not reign as "David's Offspring" upon David's throne? Who can doubt, in view of all God's promises, that Christ shall come to reign, and that He shall execute judgment and justice in the earth? It was as the "Offspring of David" that He suffered and was buried, and as such He was raised from the dead, in order to fulfill the oath of God to David, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on His throne. Acts 2 : 29–32; 2 Timothy 2 : 8. And although, in His glorified human nature, He is now in heaven, yet from thence shall He come again in glorious majesty, to rule and to reign as King on David's throne. He has now gone to receive for Himself a kingdom; but He will come again, and then there shall be a song of triumph from saints and angels: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." "Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord."

"E'EN now to my expecting eyes
The heaven-built towers of Salem rise;
Their glory I survey;
I view her mansions that contain
The angel host, a beauteous train,
And shine with cloudless day."

COME then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was Thine
By ancient covenant, ere Nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love.
Thy saints proclaim Thee King; and Thy delay
Gives courage to their foes, who, could they see
The dawn of Thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for refuge to the falling rocks.

NINETEENTH WEEK

CHRIST, THE BRIGHT AND MORNING STAR.

MAY 7.

THERE shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Numbers 24 : 17.

MAY 8.

But ye, O house of Israel! have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Amos 5 : 25, 26. Compare Acts 7 : 43.

MAY 9.

Where is he that was born King of the Jews? for we have seen his star in the east, and are come to worship him. Matthew 2 : 2.

MAY 10.

He that overcometh, . . . to him will I give power over the nations; . . . and I will give him the morning star. Revelation 2 : 26, 28.

MAY 11.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the bright and morning star. Revelation 22 : 16.

MAY 12.

The seven stars are (represent) the angels (ministers) of the seven churches. Revelation 1 : 20.

MAY 13.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 2 Peter 1 : 19.

CHRIST, THE BRIGHT AND MORNING STAR.

A STAR, in symbolic language, denotes, among other things, a Ruler or Conqueror. The prophecy of Balaam—"There shall come a Star out of Jacob," etc.—in its primary and literal meaning, intimates that from the people of Israel should arise a mighty prince who would conquer, and bear rule over the kingdoms of Moab and Edom. And the prophecy was partially fulfilled in David, about four hundred years after. See 2 Samuel 8 : 2, 14. But this prophecy, like a great many of the inspired predictions, referred also to a greater than David. It referred not only to David, but to Christ as the "Root of David," and the "offspring of David." Balaam, in

prophetic vision, looked beyond the intervening centuries, to the latter days when the darkness of Judaism should be dispelled, "through the tender mercy of our God," in the coming of the Saviour. Luke 1 : 78, 79. And he looked to the yet future, brighter coming, in the last times, when the Millennial Day shall dawn. "The literal king destroyed the corners of Moab ; the spiritual King will subdue all the children of Sheth, or the old human race."*

My Saviour, then, is to be regarded as the Bright and Morning Star, in that He has already risen to give light to them that sit in darkness, and the shadow of death, and to guide our feet into the way of peace. Luke 1 : 79. And in view of all the blessed promises, when the night of the present dispensation shall have past, and the day of redemption shall dawn, is He especially to be contemplated, and looked for, as the Bright and Morning Star.

May He thus be precious in my meditations of His character. May I possess such evidence of His love, and of His power ; such confidence in all His promises, and such a waiting for His appearing, that when He shall come again I shall see Him as He is, and dwell forever with Him.

O LOVELY voices of the sky!
Which hymned the Saviour's birth,

* Chalmers.

Are ye not singing still on high,
Ye that sang "Peace on Earth"?
To us that speak the strains
Wherewith in time gone by,
Ye blessed the Syrian swains
O voices of the sky!

O clear and shining Light! whose beams
That from heaven's glory shed,
Around the palm, and o'er the streams,
And on the shepherd's head,
Be near through life and death,
As in that holiest night
Of hope, and joy, and faith—
O clear and shining Light!

O Star! which led to Him, whose love
Brought down man's ransom free—
Where art thou?—'midst the host above?
May we still gaze on thee?
In heaven thou art not set,
Thy rays earth may not dim;
Send them to guide us yet,
O Star which led to Him!

TWENTIETH WEEK.

CHRIST, THE ARM OF THE LORD.

MAY 14.

AWAKE, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Isaiah 51 : 9.

MAY 15.

I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. Jeremiah 27 : 5.

MAY 16.

To whom is the arm of the Lord revealed? He is despised and rejected of men. We hid as it were our faces from him. Isaiah 53 : 1–3.

MAY 17.

Behold, the Lord God, will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. Isaiah 40 : 10.

MAY 18.

Mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Isaiah 51 : 5. The Father hath committed all judgment unto the Son. John 5 : 22.

MAY 19.

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness it sustained him. Isaiah 59 : 16.

MAY 20.

O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. Psalm 98 : 1.

CHRIST, THE ARM OF THE LORD.

IT has been said, that "God speaks in our way, but acts in His own way." He adapts the language of the Bible to the capacities of the human understanding. In revealing His Son to us, or in revealing Himself to us in His Son, among other names we find the "Arm of the Lord" to be synonymous with Jehovah, Redeemer, Saviour. And to whom belong these titles save Him who, with His mighty hand and stretched-out Arm, led Israel of old out of Egypt, and who has promised, in the omnipotence of His power, to uphold and to deliver all who lean upon Him?

And how precious the assurance that we may thus rest upon Jesus Christ as the "Arm of the Lord." How comforting that He is our Saviour and our Judge! His Arm brought salvation to me. His righteousness sustained me. His grace shall secure to me the final victory.

Am I then the possessor of such hope? And what am I doing to make known to the people and nations who know not God this great salvation? They are leaning on an arm of flesh. They are trusting to saviors who can not save. They are trembling in view of a judgment for which they are not prepared.

Oh! shall we not, then, if leaning ourselves upon the Arm of the Beloved—if trusting in Jesus as our Saviour, and looking for His coming as our Judge—

shall we not, by our prayers and our offerings, do what we may, that the ends of the earth may know the salvation which is in Jesus Christ?

In the almightiness of His power, Christ will have the victory, whether or not you and I, as co-workers with Him, aid in the onward progress of His cause in preaching the Gospel to the nations; for by this instrumentality, God will "take out of them a people for His name." Acts 15:14. But oh! how much more glorious the future of our being, if the gold and silver and precious stones of our works abide in that great day when God shall prove every man's work of what sort it is. 1 Corinthians 3:11–15.

Oh! let us lean, then, upon this "Arm of the Lord." Let us anticipate the time when, if faithful to His cause, we shall join with the ten thousand times ten thousand of the redeemed—"O, sing unto the Lord a new song: for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory."

ARM OF THE LORD! awake, awake!
Put on Thy strength! the nations shake!
And let the world adoring see
Triumphs of mercy wrought by Thee.

Say to the heathen from Thy throne,
I am Jehovah—God alone!
Thy voice their idols shall confound,
And cast their altars to the ground.

Almighty God! Thy grace proclaim,
In every land, of every name;

Let Zion's time of favor come;
Oh! bring the tribes of Israel home.

ARM OF THE LORD! awake, awake!
Put on Thy strength! the nations shake!
Let hostile powers before Thee fall,
And crown Thee Saviour, Lord of all.

TWENTY-FIRST WEEK.

CHRIST, THE ANGEL OF THE LORD

MAY 21.

AND the angel of the Lord found her (Hagar) by a fountain of water in the wilderness. And she called the name of the Lord that spake unto her, Thou God seest me. Genesis 16 : 7–14.

MAY 22.

And the angel of God spake unto (Jacob), I am the God of Bethel: return unto the land of thy kindred. Genesis 31 : 11–13.

MAY 23.

And the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush. And God called unto him out of the midst of the bush. Exodus 3 : 2–4.

MAY 24.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. Exodus 23 : 20, 21.

MAY 25.

And I will send an angel before thee. Exodus 33 : 2. And the Lord talked with Moses. Exodus 33 : 9. And he said, My presence shall go with thee, and I will give thee rest. Exodus 33 : 14.

MAY 26.

And the angel of the Lord said unto (Manoah), Why askest thou thus after my name, seeing it is secret (or wonderful)? Judges 13 : 18.

MAY 27.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Corinthians 10 : 9, 10. See Isaiah 63 : 8, 9.

CHRIST, THE ANGEL OF THE LORD.

OUR Lord and Saviour Jesus Christ is revealed to us as the ANGEL OF GOD, the ANGEL or MESSENGER OF THE COVENANT, and the ANGEL OF THE LORD. The term angel literally means messenger. It is applied to the Saviour as the person by whom God has revealed Himself to man. It is an official title. It does not belong to His nature. For, verily, He took not on Him the nature of angels. From eternity He was the possessor of the Divine nature. And in His humiliation He took on Him the seed of Abraham.

It was before His incarnation that our Saviour, in angelic form, was seen by His saints. It was as a heavenly messenger He appeared to and comforted the outcast mother of Ishmael in the wilderness—that He spake unto Jacob at Bethel—that He appeared to Moses—and that, in all the wanderings and afflictions of Israel, as His chosen people, He redeemed them, and carried them all the days of old.

When I contemplate the bearing of the Old Tes-

tament Scriptures respecting my Saviour as the Angel or Messenger of the Covenant, how strange it seems that there are some who can not find in Jesus the proof of divinity which those Scriptures appropriate to Him! For how can I account for the seeming contradiction that "no man hath seen God at any time," with the distinct and repeated statements that He was seen by Hagar, and Jacob, and Moses, and others, unless it be that the Angel of the Covenant was God? And is not this my Saviour's own explanation of the mystery? "He that hath seen me hath seen the Father." John 14 : 9. "I and my Father are one." John 10 : 30. "The only begotten Son, which is in the bosom of the Father, he hath declared him." John 1 : 18.

And thus I love to contemplate the Divine Unity not only of the nature but of the persons in the Godhead. Thus I love to meditate upon the scriptures of the Old and the New Testaments as in perfect harmony, and as necessary parts of the one great book of revelation which God has given to man to teach him the way to the kingdom. May you and I, my dear reader, put all our trust in Jesus, as the Angel who goeth before us to direct us in our way. May we receive all that God has taught us in His word, as the word of God. And may we at length be made partakers with those who shall bless God's glorious name forever, when the whole earth shall be filled with His glory. Amen and amen. Psalm 72 : 17–19

JESUS, still lead on
Till our rest is won!
And although the way be cheerless,
We will follow, calm and fearless.
Guide us by Thy hand
To our fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For through many a foe
To our home we go!

When we seek relief
From a long-felt grief—
When oppressed by new temptations,
Lord, increase and perfect patience.
Show us that bright shore,
Where we weep no more.

JESUS, still lead on,
Till our rest be won!
ANGELIC LEADER, still direct us,
Still support, console, protect us,
Till we safely stand,
In our fatherland!

TWENTY-SECOND WEEK.

CHRIST, THE FOUNDATION STONE.

MAY 28.

THUS saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah 28 : 16.

MAY 29.

Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. 1 Peter 2 : 7.

MAY 30.

The stone which the builders refused is become the head stone of the corner. This is the Lord's doing ; it is marvellous in our eyes. Psalm 118 : 22–23 ; Matthew 21 : 42.

MAY 31.

Thou sawest that the stone was cut out of the mountain without hands, (which smote the image,) and that it brake in pieces the iron, the brass, the clay, the silver, and the gold. Daniel 2 : 45 ; compare with 34.

JUNE 1.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians 3 : 11.

JUNE 2.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together groweth unto a holy temple in the Lord. Ephesians 2 : 20–21.

JUNE 3.

If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. 1 Peter 2 : 3–4.

CHRIST, THE FOUNDATION STONE.

How comforting the thought, to the man who receives the BIBLE as the WORD of GOD, that God has made full provision for all his wants as a *sinner*, in the gift of Jesus Christ as a SAVIOUR!

There are times when every thoughtful mind will ask as to its responsibility, and its prospects with relation to the life beyond. There are times when even the gay and thoughtless seekers of worldly pleasure will pause, if not to ask with *earnestness* what they must do to be saved, at least to meditate for a *moment* upon their latter end, and the ground upon which they may hope to be accepted of God.

I suppose that among those who will read this meditation there may be some who feel the need of a FOUNDATION on which to build their hope of happiness beyond the grave, but who have not sought and found the *sure resting-place*, because they have not sought it with sufficient earnestness in Jesus Christ.

The difficulty with many who fail of salvation is, that they build on some other foundation. One man builds upon his *morality*. He says: "What have I done to need *repentance;* and why can not I be saved without a Saviour's omnipotent putting forth of His power?" Another builds on what he calls the *love of God*, who, as he says, is too merciful to let any perish. Another builds on his *external connection with the Church*. Many of the Jews

did this, while they disallowed the HEAD STONE OF THE CORNER, upon which depends the very existence of the Church.

But although the SURE FOUNDATION is thus despised, although the *moralist* and the *rationalist* and the *formalist* may refuse to enter into the covenant of grace, which God proffers to man through Jesus Christ, and although they seek some other foundation, yet they can never build up a spiritual house which will stand, when God shall try every man's work of what sort it is.

For God Himself has provided and laid the SURE FOUNDATION STONE upon which every sinner must build or perish. It is the only safe basis. On it rests God's glory. On it rests man's salvation. "*Other foundation can no man lay.*" From century to century the Jews have tried to do this, and they have failed. *Moralists* and *Rationalists* and *Ritualists* have also tried, and have failed. But prophets and Apostles, and all who have built upon the Saviour as the STONE OF ISRAEL, (Genesis 49 : 24,) have never been confounded.

Let us also build upon this "PRECIOUS CORNER-STONE," this "SURE FOUNDATION." Oh ! let us not, with an unbelieving race, and an unbelieving world, reject this great salvation ! May we taste and see that the Lord is gracious by going unto Him ! May our soul wait upon Him as our expectation and our ROCK ; and then, when this now rejected Stone shall break in pieces the nations,

and shall fill the whole earth, we shall not be moved.

CHRIST is the SURE FOUNDATION STONE,
Which God in Zion lays,
To build our heavenly hopes upon,
And His eternal praise.

Chosen of God, to sinners dear,
His saints adore His name;
They rest their whole salvation here,
Nor shall they suffer shame.

The scribe, the pharisee, and priest,
Reject Him with disdain;
Yet on this ROCK the Church shall rest,
And envy rage in vain.

What though the gates of hell withstood
Yet must this building rise;
'Tis Thine own work, Almighty God!
And wondrous in our eyes.

TWENTY-THIRD WEEK.

CHRIST, THE ROCK OF AGES.

JUNE 4.

TRUST ye in the Lord forever: for in the LORD JEHOVAH (in the ROCK OF AGES) is everlasting strength. Isaiah 26 : 4.

JUNE 5.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. Deuteronomy 32 : 4.

JUNE 6.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. Deuteronomy 32 : 18.

JUNE 7.

For their rock is not as our Rock, even our enemies themselves being judges. Deuteronomy 32 : 31.

JUNE 8.

Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. Psalm 62 : 1, 2.

JUNE 9.

And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them (went with them): and that Rock was Christ. 1 Corinthians 10 : 3, 4.

JUNE 10.

Upon this rock I will build my church; and the gates of hell shall shall not prevail against it. Matthew 16 : 18.

CHRIST, THE ROCK OF AGES.

THE Saviour is set before us not only as a "Foundation," a "sure foundation," a "precious corner-

stone," He is also called a "ROCK," "MY ROCK," "THE ROCK OF MY SALVATION."

There is a twofold sense in which the term Rock, as a symbol, is applied to Christ; first, as indicating safety and comfort; and second, as a *foundation.* The Prophet Isaiah, (32 : 2,) in foretelling the blessings of Christ's kingdom, when He shall reign in righteousness, says: "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as the rivers of water in a dry place, as the shadow of a great rock in a weary land." But it is evidently of the God-man, Christ Jesus, that he speaks. For He it is who is revealed to us as the Refuge and the Consolation of His people. He it is who shelters sinners from the waves of wrath, and refreshes them with the gifts of the Holy Spirit. It was to Him that David said, (Psalm 32 : 7,) "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

But Jesus Christ is also *the Rock*, and OUR ROCK, in the sense of a foundation. It is on CHRIST that the Church is built. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3 : 11. Hence, the Church is not built upon Peter, as the rock against which the gates of hell shall not prevail, (Matthew 16 : 18,) except so far as Peter, in connection with the other Apostles, preached the kingdom of God to Jews and Gentiles, and thus built upon the tried stone

which God had laid in Zion. (Isaiah 28 : 16.) In this sense the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Ephesians 2 : 20.) The names and labors of the apostles of the Lamb are connected with the beginning and the progress of the spiritual temple which God is building; the head-stone whereof will be laid amid the rejoicing of the ransomed ones. But all the glory shall belong to Christ. For He is our Rock, our Fortress, and our Deliverer. Against His Church—"which is the blessed company of all faithful people"—the powers of darkness shall not prevail. Here, then, we may rest! The Eternal God is our Refuge! The foundation of our hope is in Him.

ROCK OF AGES! cleft for me,
Let me hide myself in Thee:
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure—
Save from wrath, and make me pure.

Not the labor of my hands
Can fulfill Thy law's demands;
Could my tears forever flow,
Could my zeal no languor know,
That for sin could not atone—
Christ must save, and Christ alone.

Nothing in my hands I bring;
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;

Vile, I to the Fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And appear before Thy throne—
ROCK OF AGES! cleft for me,
Let me hide myself in Thee.

TWENTY-FOURTH WEEK.

CHRIST, THE RESURRECTION.

JUNE 11.

JESUS said unto her, (Martha,) I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. John 11: 25.

JUNE 12.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. John 5: 21.

JUNE 13.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. John 6: 44.

JUNE 14.

Jesus Christ our Lord, who was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Romans 1: 3, 4.

JUNE 15.

If Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Corinthians 15: 14.

JUNE 16.

But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Corinthians 15 : 20.

JUNE 17.

We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Philippians 3 : 20, 21.

CHRIST, THE RESURRECTION.

IN the Apostles' Creed, I profess my faith in the resurrection of the body. Why do I believe this? The wisest among the heathen never had a conception of such a mystery. If some of them thought that there was a life beyond the grave for the spirit, as distinct from the body, yet even on this point they had, and could have, no assurance. Much less did they know that "the earth and the sea should give up their dead," and that the corruptible body should be raised to die no more. It was left for revelation to bring this great and blessed truth to the human mind. We find its earliest and most distinct enunciation in the language of the man of Uz. "I know that my Redeemer liveth . . . . and in my flesh shall I see God." Job 19 : 25, 26. David also anticipated the time when he should awake in the likeness of Christ, and should be satisfied, (Psalm 17 : 15;) and Daniel, 12 : 2, prophesied of the awakening of many who sleep in the dust of the earth.

Thus under the Old Testament dispensation the

doctrine of the resurrection of the body was taught, and hence it was held by the Pharisees during our Lord's ministry.

But life and immortality were brought to light in the Gospel! The question, "If a man die shall he live again?" was but partially answered, until Jesus proclaimed Himself to be the Resurrection; and proved His right to the title by rising from the dead on the third day, as He had promised.

And now that He has risen from the dead, and His ministers are commissioned to go forth preaching Jesus and the Resurrection: how am I affected in view of the doctrine that there is to be a resurrection of the dead, both of the just and the unjust?

Am I living a life of faith in the Son of God? "He quickeneth whom He will." Has He quickened me? In His precious death and mighty resurrection He has opened unto me the gate of everlasting life; He has made every provision for my recovery from the death of sin; and if I profess to be risen with Him to a life of righteousness, His exhortation is, "Set your affection on things above." "Mortify your members which are upon the earth." Colossians 3: 2–5. Oh! that, with St. Paul, "I may win Christ, and be found in him: . . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Philippians 3 : 8–11. "Blessed and holy is he that hath part in the first resurrection." Revelation 20 : 6. "They that are Christ's shall be raised at his coming." 1 Corinthians 15 : 20–23.

THOU shalt rise! my dust, thou shalt arise
Not always closed thine eyes;
Thy life's first Giver
Will give thee life forever.
Oh! praise His name!

Sown in darkness, but to bloom again,
When, after winter's reign,
Jesus is reaping
The seed now quietly sleeping.
Oh! praise His name!

Day of praise! for thee thou wondrous day
In my quiet grave I stay:
And when I number
My days and nights of slumber,
Thou wakest me!

Then, as they who dream, we shall arise
With Jesus to the skies,
And find that morrow,
The weary pilgrim's sorrow
All past and gone!

Then with the Holiest I tread,
By my Redeemer led,
Through heaven soaring,
His holy name adoring
Eternally!

TWENTY-FIFTH WEEK.

CHRIST, THE LAMB OF GOD

JUNE 18.

JOHN seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away (beareth) the sin of the world. John 1 : 29–36.

JUNE 19.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers. . . . Your lamb shall be without blemish. Exodus 12 : 3–5.

JUNE 20.

For even Christ our passover is sacrificed (slain) for us. 1 Corinthians 5 : 7.

JUNE 21.

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isaiah 53 : 7.

JUNE 22.

Ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter 1 : 18, 19.

JUNE 23.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Revelation 5 : 12.

JUNE 24.

And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. . . And the Lamb is the light thereof. Revelation 21 : 22, 23.

CHRIST, THE LAMB OF GOD.

IN view of the Saviour's final victory over all His enemies, the beloved John was told to write,

"Blessed are they which are called unto the marriage-supper of the Lamb." Revelation 19 : 9. And this language reminds us of the intimate relations hereafter to be perfected between Christ and His Church. But the way to this festival, for the disciple as for the Master, is the way of humiliation. Christ suffered for us, the just for the unjust, that we should walk in His steps. We must, in some measure, follow Him in His sufferings, if we would rejoice with Him in His exaltation. We must contemplate Him in His character as a suffering Saviour if we would properly appreciate His triumph over suffering and death in His mighty resurrection from the dead. Hence He is set before us by the lowly title of a Lamb. And of a Lamb slain from the foundation of the world. He was prefigured in the daily morning and evening sacrifice not only of the Jewish Church, but also on patriarchal altars from the days of Adam. "The Jews," says Bishop Wilson, "knew what they did when they transferred their sin to the head of their offering." And when the Baptist, pointing to the Saviour, said to his followers, "Behold the Lamb of God," they doubtless understood that in Him was to be fulfilled the typical sacrifice of the Paschal Lamb, and of the Lamb which they and their fathers had offered as a part of their daily worship.

To us this great lesson of redemption by the blood of Christ is yet more plainly taught than it was to the Jew before His death on Calvary. And

if, by faith, the Jew could look beyond the type to the antitype, and feel that the guilt was transferred to another, ought I not, when burdened by a sense of want, and anxious about my salvation, to lay all my sins on the sacred head of Jesus?

Oh! may I thus trust in Him! He is "the Lamb for sinners slain!" We may lay all our sins on Jesus! And, doing this, ours will be the blessedness of those whose sins are pardoned, and who find peace in believing.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray:
Take all my guilt away;
Oh! let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
Oh! may my love to Thee
Pure, warm, and changeless be—
A living fire!

When life's dark maze I tread,
And griefs around me spread,
Be Thou my guide!
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside!

When ends life's transient dream
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
Oh! bear me safe above—
A ransomed soul!

TWENTY-SIXTH WEEK.

CHRIST, OUR LIGHT.

JUNE 25.

THEN spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John 8 : 12.

JUNE 26.

A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2 : 32.

JUNE 27.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1 : 4, 5.

JUNE 28.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3 : 19.

JUNE 29.

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Psalm 27 : 1.

JUNE 30.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Isaiah 60 : 19.

JULY 1.

The city (the new Jerusalem) had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Revelation 21 : 23.

CHRIST, OUR LIGHT.

OUR Saviour Jesus Christ is revealed unto us as the True Light; for "God is light, and in him is no darkness at all." 1 John 1 : 5. "Man is in darkness, and walketh in darkness. He knoweth not whither he goeth, because that darkness hath blinded his eyes." John 12 : 35, and 1 John 2 : 11. And what is worse, he naturally loves this darkness.

When God created man in His own perfect likeness, he walked in light; but when he was tempted and fell, it was as though the sun had set forever. And now, although through God's great love for man, the Sun of Righteousness has risen with healing in its beams, how many there are who do not find, and enjoy, the comfort and satisfaction which the knowledge of Christ is calculated to impart! How many who still walk in darkness! And why? One reason may be that, instead of turning their eyes to Jesus as the Great Teacher who was sent from God, and who taught as one having authority, they are looking to the law of works, or are listening to systems of false philosophy, through which it is impossible for deliverance to be wrought.

Oh! let us remember that the ignorance of error, the darkness of unbelief, the uncertainty and per-

plexity arising from sin unforgiven, can only be removed by the knowledge of God as revealed in Jesus Christ. To walk in the light is to walk in the way of safety. It is in the light of our Saviour's teachings and of our Saviour's presence, that we may so pass through the trials and the dangers of this mortal life as to be prepared for the day of His second coming, with His mighty angels, when He shall be the Everlasting Light of His redeemed people. And oh! how transporting then to the saved the effulgence of the New Jerusalem, needing neither sun nor moon to shine in it, because the glory of God shall lighten it, and the Lamb shall be the Light thereof!

May we thus contemplate the Saviour in His character as "The Light," "The True Light," "The Everlasting Light;" and may He lighten our darkness so that we shall have light and life in Him!

I find no light;
Though long I've searched within my heart to see
One filial act, one proof of love to Thee;
Yet all is dark, or but a flickering ray,
Which, self-deceiving, leads my feet astray;
I've sought to keep the law, but thoughts of sin
Are ever present; and I look within
And find no light.

I see no light;
Though I have prayed, I still have vainly sought
To gain a victory o'er the sin I fought;
Upon a sea of doubts I'm tempest-tossed,
Despairing to be saved, yet fearing to be lost.

TWENTY-SEVENTH WEEK.

CHRIST, THE BRIDEGROOM.

JULY 2.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Matthew 25 : 1.

JULY 3.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Matthew 25 : 5, 6.

JULY 4.

The bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Matthew 25 : 10.

JULY 5.

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matthew 25 : 13.

JULY 6.

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. John 3 : 29.

JULY 7.

Thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. Isaiah 54 : 5.

JULY 8.

The marriage of the Lamb is come. . . . Blessed are they which are called unto the marriage supper of the Lamb. Revelation 19 : 7–9. I will show thee the bride, the Lamb's wife. Revelation 21 : 9.

CHRIST, THE BRIDEGROOM.

THE marriage-supper of the Lamb is an event yet in the future. The Bridegroom is now absent. He has gone to prepare for Himself a kingdom. Luke 19 : 12. When the disciples of John the Baptist said to our Saviour, "Why do we and the Pharisees fast oft, but thy disciples fast not?" He said unto them, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matthew 9 : 15.

Notwithstanding the brighter light of the Christian dispensation, as compared with the Patriarchal or the Jewish, still it is now night, if we contrast the present with the revealed effulgence of the day which is to dawn when the Saviour shall return, and there shall be heard "the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth forever." Jeremiah 33 : 11.

There is between the Saviour and His people a betrothment—a contract; and, in a partial sense, He may be called the Bridegroom of the Church; but the perfected union is with the whole body of the saints, with the holy Catholic Church, which is the mystical body of Christ's faithful people. Blessed are they which are called to this marriage-supper

of the Lamb! For what a gathering it will be of all Christ's ransomed ones! Abel, the first martyr for the truth, will be there. We shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. Prophets and Apostles will surround the throne. Those we have known and loved upon earth will unite with us in the unceasing anthems of thanksgiving. And these thanksgivings will be rendered to the Lamb who was slain for sinners. Slain, to exalt us to the dignity and the blessedness of an ever-abiding union with Himself in His glorious kingdom. Oh! the depth of the wisdom of God's works and ways! How wonderful His love for man! Oh! shall any refuse the betrothal which the Saviour proffers to us? Hosea 2 : 19–20. Shall we not all so watch, and pray, and wait, that when the cry is heard, "Behold, the Bridegroom cometh!" we may go in with Him to the "marriage-supper of the Lamb"?

REJOICE, all ye believers,
And let your lights appear;
The evening is advancing,
And darker night is near;
The Bridegroom is arising,
And soon He draweth nigh.
Up! pray, and watch, and wrestle—
At midnight comes the cry!

See that your lamps are burning,
Replenish them with oil,
And wait for your salvation,
The end of earthly toil.

The watchers on the mountain
  Proclaim the Bridegroom near;
Go, meet Him as He cometh,
  With hallelujahs clear!

Ye wise and holy virgins,
  Now raise your voices higher,
Till in songs of jubilee
  They meet the angel-choir.
The marriage-feast is waiting,
  The gates wide open stand.
Up! up! ye heirs of glory—
  The Bridegroom is at hand!

Ye saints, who here in patience
  Your cross and sufferings bore,
Shall live and reign forever,
  When sorrow is no more.
Around the throne in glory,
  The Lamb ye shall behold,
In triumph cast before Him
  Your diadems of gold!

Our Hope and Expectation,
  O Jesus! now appear;
Arise, thou Sun, so longed for,
  O'er this benighted sphere!
With hearts and hands uplifted,
  We plead, O Lord! to see
The day of earth's redemption,
  That brings us unto Thee.

TWENTY-EIGHTH WEEK.

CHRIST, THE SUN OF RIGHTEOUSNESS.

JULY 9.

UNTO you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Malachi 4 : 2.

JULY 10.

For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. Psalm 84 : 11.

JULY 11.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Isaiah 60 : 19.

JULY 12.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Revelation 21 : 23.

JULY 13.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. Revelation 22 : 5.

JULY 14.

At midday Saul saw a light above the brightness of the sun, and he heard a voice, which said, I am Jesus whom thou persecutest. Acts 26 : 13–15.

JULY 15.

And then appeared a great wonder (sign) in heaven; a woman clothed with the sun, (representing the Church, as presented in the righteousness of Christ.) Revelation 12 : 1.

CHRIST, THE SUN OF RIGHTEOUSNESS.

WHAT object in nature is so glorious as the Sun which rules the day! Is it strange, in view of the blessings which it brings, that some among the nations, from whom the knowledge of the Creator of the sun is hidden, should have made the sun itself the object of their worship!

But great and glorious as is this luminary in its position, and its relations to the system of which our world is a part; yet it pales and fades, when compared with the more effulgent beams which are the emanations from Him who is called the Sun of Righteousness, and who is the author and the dispenser of all that is good in nature and in grace.

The sun, in the heavens, is God's minister to gladden the heart of man as an inhabitant of earth, and as a mortal and dependent being. But Christ, the Sun of Righteousness, has risen to minister to man's spiritual wants as an immortal being. There is a time coming when the natural sun shall lose its brightness, and shall pass away, but the path of the Sun of Righteousness shall grow brighter and brighter. The saved shall not need the light of the sun, for the Lord God will be their light. Clouds and darkness may sometimes hide the light of my Saviour's countenance of love as I travel through the wilderness; but I will rest in the promise of the day, which is at hand, when the Redeemer shall

appear in His glory, and His people shall be satisfied as they awake in His likeness.

In the mean time, may I be watchful, lest through my own lukewarmness, and the temptations which so easily beset me, I should bring darkness upon myself, and should lose the quickening and comforting influences which the Saviour, who is my Sun, will bestow upon me, if I put my trust in Him.

Oh ! thou art glorious, orb of day !
Exulting nations hail thy ray ;
Creation swells a choral lay,
To welcome thy return !
From thee all nature draws her hues,
Thy beams the insect's wing suffuse,
And in the diamond burn.

Yet must they fade—when earth and heaven
By fire and tempest shall be riven,
Thou, from thy sphere of radiance driven,
O sun ! must fall at last.
Another heaven, another earth—
New power, new glory—shall have birth,
When all we see is past.

But He who gave the word of might—
"Let there be light"—and there was light ;
Who bade thee chase the gloom of night,
And beam the world to bless ;
Forever bright, forever pure,
Alone unchanging shall endure,
The Sun of Righteousness.

TWENTY-NINTH WEEK.

CHRIST, THE GOOD SHEPHERD.

JULY 16.

THE Lord is my shepherd; I shall not want. Psalm 23 : 1.

JULY 17.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Psalm 80 : 1.

JULY 18.

Behold, the Lord God will come. . . . And he shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isaiah 40 : 10, 11.

JULY 19.

And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Ezekiel 34 : 23.

JULY 20.

I am the good Shepherd: the good Shepherd giveth his life for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. John 10 : 11, 14.

JULY 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will. Hebrews 13 : 20, 21.

JULY 22.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter 5 : 4. There shall be one fold, and one Shepherd. John 10 : 16.

CHRIST, THE GOOD SHEPHERD.

IN view of their wanderings from God, it is the daily confession of contrite hearts, "We have erred

and strayed from Thy ways like lost sheep." And this confession implies the helplessness of man, and his need of higher wisdom, and a stronger arm than his own, to bring him back to the path he has forsaken. For the sheep is among the most stupid of the domestic quadrupeds. It knows not how to avoid danger, or to extricate itself when in danger. It needs the shepherd's care!

So with man! "All we like sheep have gone astray." Isaiah 53 : 6. We have wandered in forbidden pastures; and had God never sought us, we should have perished for want of shelter and of sustenance. But God did not leave us to ourselves. He had compassion on us in our lost estate, and Christ, our Saviour, as the Good Shepherd, came from heaven to seek and to save the lost.

In the fulfillment of His mission He comes to us in His Word, in His Providence, and in His Church, to seek the straying sheep and lambs, and to bring them from their wanderings within His safe and blessed fold. When ready to perish, He takes them, as it were, upon His shoulders and bears them to a place of safety. Whatever were the means employed in my recovery, He, as the Good Shepherd, who knew His sheep, and gave His life for them, was the directing agent, the controlling cause by which the result was reached. And now that I am still prone to wander from the fold, now that temptations and dangers beset my way, His watchful eye is over me; and though I fall, yet shall I not ut-

terly be cast away: because He upholdeth me with His hand. Psalm 37 : 24. He is my Shepherd, therefore I shall not want. "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Psalm 23 : 2. I have the promise of all that is necessary for my highest good in the present life, and I have the blessed hope of the fruition of happiness in the kingdom of my God and Saviour in the life to come.

Oh! how thankful, then, as a wandering sheep, ought I to be in the assurance of such a Shepherd. Even death is disarmed of its terrors, because the Shepherd knows the way through the valley, and because the believer has the promise of His presence, who will open to him the path of life, through the vale of death. Hence he can adopt the language of the Psalmist: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Psalm 23 : 4.

YES! our SHEPHERD leads with gentle hand,
Through the dark pilgrim-land,
His flock, so dearly bought,
So long and fondly sought.
Hallelujah

When in clouds and mist the weak ones stray,
He shows again the way,
And points to them afar
A bright and guiding star.
Hallelujah!

Tenderly He watches from on high,
With an unwearied eye;
He comforts and sustains,
In all their fears and pains.
Hallelujah!

Through the parched, dreary desert He will guide
To the green fountain-side;
Through the dark, stormy night,
To a calm land of light.
Hallelujah!

Yes! His "little flock" are ne'er forgot;
His mercy changes not:
Our home is safe above,
Within His arms of love.
Hallelujah!

THIRTIETH WEEK.

CHRIST, THE DESIRE OF ALL NATIONS.

JULY 23.

FOR thus saith the Lord of hosts; . . . . I will shake all nations, and the desire of all nations shall come. Haggai 2 : 6, 7.

JULY 24.

In the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. Isaiah 26 : 8.

JULY 25.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isaiah 26 : 9.

JULY 26

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. Malachi 3 : 1.

JULY 27.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Romans 8 : 18.

JULY 28.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Colossians 3 : 4.

JULY 29.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. 1 John 3 : 2.

CHRIST, THE DESIRE OF ALL NATIONS.

THERE can be no question as to the meaning of the Prophet Haggai, when he foretells the coming of One whom he calls "The Desire of all Nations." There may, however, be differences of interpretation as to the period of time specially intended by the Prophet in the fulfillment of the prediction.

In a primary sense it may be said that our Saviour came, at His birth in Bethlehem, as the "Desire of Nations," while in view of the great work yet to be accomplished by Him, we believe that the prophecy has special reference to His future, glorious coming; and that God is now shaking the nations, as the forerunner of that event. The prophets teach us, and our Saviour also teaches us, that His second coming will be preceded and attended by convulsions among the nations. When the disciples of Jesus asked Him, "What shall be the sign of thy

coming, and of the end of the world?" or age, (Matthew 24 : 3,) He said to them, "Ye shall hear of wars and rumors of wars. Nation shall rise against nation, and kingdom against kingdom. False prophets shall rise, and shall deceive many." And then, "Immediately after the tribulation of those days . . . . they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24 : 29, 30. And this is the hope which the Apostles set before the Church, in "the power and coming of our Lord Jesus Christ." 2 Peter 1 : 16. He is now presented to us as the object of desire, as "the chief among ten thousand." But thus far, no nation, as such, has ever owned Him as its King. No nation has ever, continuously, brought forth the peaceable fruits of righteousness. The Church is waiting, and creation is groaning to be delivered from the bondage of corruption. Romans 8. In the way of God's judgments His people are waiting for the satisfying of a want, which can only be satisfied when they shall awake in the perfected likeness of their Saviour; when God shall shake the heavens and the earth; and "The Desire of all Nations" shall come.

That day may be nigh! The times are in God's hand. We can not tell when our Lord shall come. But there are antecedent signs of which we ought not to be ignorant. Hence, the Master says to us, "Watch ye therefore." And watch because of this uncertainty. "For thus saith the Lord of hosts;

Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." Haggai 2 : 6, 7.

THE Church has waited long
Her absent Lord to see;
And still in loneliness she waits—
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died;
And as they left us, one by one,
We laid them side by side:
We laid them down to sleep,
But not in hope forlorn:
We laid them but to ripen there
Till the last glorious morn.
Come, then, Lord Jesus, come!

The serpent's brood increase,
The powers of hell grow bold,
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God!
Holy, and true, and good,
Wilt Thou not judge Thy suffering Church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory then,
As now we share Thy grace.

Should not the loving bride
The absent bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!

THIRTY-FIRST WEEK.

CHRIST, A CHILD.

JULY 30.

UNTO us a child is born. Isaiah 9 : 6.

JULY 31.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2 : 11.

AUGUST 1.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7 : 14.

AUGUST 2.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Matthew 1 : 18.

AUGUST 3.

There was a man in Jerusalem, whose name was Simeon; . . . . and he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God. Luke 2 : 25–28.

AUGUST 4.

And the child grew. Jesus increased in wisdom and stature. Luke 2 : 40, 52.

AUGUST 5.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. Acts 4 : 27.

CHRIST, A CHILD.

OUR Saviour Jesus Christ was truly man. We need not be afraid to speak as distinctly of His *humanity* as do they who deny His *divinity*. Great as is the mystery of godliness, namely, *the manifestation of God in human nature*, it is a revealed truth not easily to be set aside by the believer in the Bible, as a revelation from God; for we are distinctly told that the Eternal Word, who was in the beginning with God, and who was God, was made flesh. John 1. Christ took upon Him our nature, and was made in the likeness of men. In the person of Jesus Christ God dwelt among men.

Isaiah had predicted the birth of a child, by a virgin of the house of David, to reign on the throne of David, who should be called, among other titles, THE MIGHTY GOD; and some seven hundred years, or more, after the prediction, in its fulfill-

ment, Jesus was born of Mary, in Bethlehem, the city of David.

As a helpless infant He was born in poverty. He was subject to the same physical wants as other children. He was placed in the covenant relation with God when eight days old, as were the male children of the Jews, by the rite of circumcision. To preserve His life from the malice of Herod, He was carried to Egypt, by Joseph and Mary, before He was two years old. From Egypt He went with them to Nazareth, where, during His childhood, He was subject to their authority. At the age of twelve years He went with them to Jerusalem to attend the feast of the Passover. He learned the trade of a carpenter. He grew in stature and in wisdom. For nearly thirty years He waited and toiled at Nazareth before He went forth on His great mission as a teacher and reformer. The *infant* grew into *childhood.* The *child* developed into *manhood.* And He stood before His *brethren* and before the world as the MAN Christ Jesus. And so as man He suffered and was buried. As man He rose from the dead. As man He ascended into heaven. As man He ever liveth to make intercession for us. And as man He will come again to rule and to reign on the throne of His father David. Luke 1 : 31–33.

And is it not a blessed truth, too much lost sight of by the Christian Church, that we have in heaven, as our *Mediator and Saviour*, the MAN CHRIST JESUS? Oh! let us remember that, *as man*, He

can be touched with a feeling for our infirmities. That as man He will come in glory and in majesty. And that, if we are His disciples, we shall live and reign with Him on His throne, even forever and ever. For "of his kingdom there shall be no end." Luke 1 : 33. And the saints shall possess the kingdom. Daniel 7 : 18.

Oh! for a sight, a pleasing sight,
Of our Almighty Father's throne!
There sits our Saviour, crowned with light,
Clothed in a body like our own.

Adoring saints around Him stand,
And thrones and powers before Him fall;
The God shines gracious through the man,
And sheds sweet glories on them all.

Oh! what amazing joys they feel,
While to their golden harps they sing,
And sit on every heavenly hill,
And spread the triumphs of their King.

When shall the day, dear Lord, appear,
That I shall mount to dwell above,
And stand and bow and worship there,
And view Thy face, and sing and love?

THIRTY-SECOND WEEK.

CHRIST, A SON.

AUGUST 6.

UNTO us a son is given. Isaiah 9 : 6.

AUGUST 7.

And the multitudes . . . . cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matthew 21 : 9.

AUGUST 8.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. John 1 : 49

AUGUST 9.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph. Luke 3 : 23.

AUGUST 10.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1 : 18.

AUGUST 11.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 3 : 13.

AUGUST 12.

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mark 14 : 61, 62.

CHRIST, A SON.

AMONG all the titles which the Saviour bears none perhaps is so often applied to Him in the Scriptures as that of SON. It is applied to Him, more-

over, as it never was and never can be, to any other person. For under it we contemplate His twofold nature; sustaining, on the one hand, the highest relation to God the Father, by an eternal generation, which it is beyond the power of the human mind to comprehend; and on the other, a relation to us in the assumption of our nature, when He humbled Himself to be born of the Virgin.

A writer upon the names and titles of Jesus says: "The word itself occurs four hundred and thirty-eight times. Jesus is called a Son simply twenty-seven times; Son of the living God, once; Son of God, thirty-eight times; Son of man, sixty-nine times; Son of David, eleven times; Son of Joseph, once; Son of the Father, once; carpenter's Son, once; only-begotten Son, four times; beloved Son, eight times."

He is also called the Son of Mary, Son of the Highest, Son of the Most High God, Son Jesus Christ, and Son of the Blessed. And according to the testimony of Jesus Himself, Christ, the Son of the Blessed, is the Son of man. Mark 14: 61, 62.

How wonderful is God's provision for man's wants! How beyond compare His love in the gift of His only-begotten and well-beloved Son to die for us sinners! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10. And He hath bestowed this love upon all who receive Christ. To such He gave power, or the right, to

become themselves the sons of God. John 1 : 12. They are admitted to God's family. They become, in a spiritual sense, His sons and daughters by adoption. They are made heirs of God, and joint heirs with Christ, to a heavenly inheritance. And all this as a consequence of what Christ has done and is doing for us.

Let me, then—in view of the *fullness* of the grace which is in Christ, and of the *freeness* of the invitation to cast myself, with all my wants and all my sins, on Jesus, who is both *able* and *willing* to save to the uttermost—oh! let me call upon my soul, and all that is within me, to bless and praise God's holy name!

And may I, as a son of God, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John 1 : 12, 13,) daily live as they who look for the coming of the Son of Man, knowing that "when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3 : 2.

BLESSED are the sons of God;
They are bought with Jesus' blood,
They are ransomed from the grave,
Life eternal they shall have.
With them numbered may we be,
Here and in eternity.

They are justified by grace,
They enjoy the Saviour's peace;
All their sins are washed away,
They shall stand in God's great day.
With them numbered may we be,
Here and in eternity.

They are lights upon the earth,
Children of the heavenly birth;
One with God, with Jesus one,
Glory is in them begun.
With them numbered may we be,
Here and in eternity.

THIRTY-THIRD WEEK.

CHRIST, THE WONDERFUL.

AUGUST 13.

FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful. Isaiah 9 : 6.

AUGUST 14.

And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? (or Wonderful.) . . . . And Manoah said unto his wife, We shall surely die, because we have seen God. Judges 13 : 18–22.

AUGUST 15.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. Isaiah 25 : 1.

AUGUST 16.

This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working. Isaiah 28 : 29.

AUGUST 17.

O Lord, how great are thy works! and thy thoughts are very deep. Psalm 92 : 5.

AUGUST 18.

The Great, the Mighty God, the LORD of hosts, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the

ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings. Jeremiah 32: 18, 19.

AUGUST 19.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased. Matthew 21: 15.

CHRIST, THE WONDERFUL.

WHAT name more appropriate to the Saviour of the world, as He is revealed to us as the Son of God and the Son of Man, than this of WONDERFUL, by which Isaiah tells us He shall be called! The Prophet connects with it six other titles, which, altogether, form a before unheard-of cluster of symbolic names. The whole prophecy is very remarkable as pointing out the coming of Christ, and the establishment and perpetuity of His kingdom. "Unto *us*," saith Isaiah, "a child is born, unto *us* a son is given." He spoke of the predicted blessings as if already communicated, although seven centuries were to intervene before the promised Child should be born into the world. In the *purposes of God* He was indeed born; and so, *in the faith which rested on God's promises*, He was born to Isaiah, and to the holy men who lived and died before His coming. Hebrews 11.

And He was born, *not* for angels, but for *us*. When the angel announced to the shepherds His birth, it was, "Unto *you* is born a Saviour." And the answering chorus of the heavenly host was, "good will toward *men*." Luke 2: 8–14.

Yes, my SAVIOUR is WONDERFUL; He is VERY WONDERFUL in all His *history*, in all His *personalities*, and in all His *pretensions*. Wonderful in the fact that Moses, and all the prophets who lived before His advent, testify of Him. Wonderful in His miraculous conception, His lowly birth, His life of poverty, His sufferings, His death, His resurrection, and His ascension. Wonderful in the power which His religion has continued to exert in the world, in spite of all the opposition which has been raised to put it down. But still more wonderful in the predicted triumphs of His cause, when, as the mighty God and the Prince of Peace, He shall come to reign upon the throne of David, establishing judgment with justice, over all the earth, and forever. Isaiah 9: 6, 7. Oh! that in all the way in which He is leading me, I may love to contemplate Him as my God and Saviour, and so trust in Him as to be accepted of Him in the day of His appearing.

JESUS, WONDERFUL by name,
Brightest beam of Love Divine,
With the early morning rays
Do Thou on our darkness shine,
And dispel with purest light
All our night!

As on drooping herb and flower
Falls the soft, refreshing dew,
Let Thy Spirit's grace and power
All our weary souls renew;
Showers of blessing over all
Softly fall!

Like the sun's reviving ray,
  May Thy love, with tender glow
All our coldness melt away;
  Warm and cheer us forth to go,
Gladly serve Thee and obey
    All the day!

O our only Hope and Guide!
  Never leave us, nor forsake;
Keep us ever at Thy side,
  Till the eternal morning break,
Moving on to Zion hill,
    Homeward still!

Lead us all our days and years
  In Thy strait and narrow way;
Lead us through the vale of tears
  To the land of perfect day,
Where Thy people fully blest
    Safely rest!

THIRTY-FOURTH WEEK.

CHRIST, THE COUNSELLOR

AUGUST 20.

FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . Counsellor. Isaiah 9 ; 6.

AUGUST 21.

Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Isaiah 40 : 13, 14.

AUGUST 22.

Counsel is mine, and sound wisdom: I am understanding; I have strength. Proverbs 8 : 14.

AUGUST 23.

In whom are hid all the treasures of wisdom and knowledge. Colossians 2 : 3.

AUGUST 24.

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke 21 : 15.

AUGUST 25.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Luke 7 : 30.

AUGUST 26.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. Revelation 3 : 18.

CHRIST, THE COUNSELLOR.

MY Saviour is prophetically revealed to me by Isaiah as my COUNSELLOR. This is one of the ti-

tles by which the Child which was to be born was designated. His name shall be called COUNSELLOR! And is there not deep meaning in this name? For who is mighty in counsel save the High and Holy One who inhabiteth eternity? And to whom is the title applicable save to Him who was in the beginning with God, and who is represented as acting with the Father and the Spirit in the creation? For "without him was not any thing made that was made." John 1 : 3.

And so, as the Counsellor with Jehovah, and as possessing a nature essentially divine, He is able to sustain all the demands which can possibly be made upon Him. He can guide the wanderer and the doubtful. As sinners, He can teach us the way in which we ought to go. In judgment He will lead us, if in meekness we go to Him to learn the way. Yea, under the most trying circumstances, He says to those who trust in Him, as He did when on earth to His followers: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21 : 15.

And oh! how vast the counsels of that mind must be from which nothing is kept back! How deep and unsearchable the repository in which are hid all the treasures of wisdom and knowledge. Colossians 2 : 3.

And then He has kindly condescended to reveal Himself to man as his Counsellor, that he may go to Him as such. In view, therefore, of our need as

sinners, and as ignorant of what is best for us, let us rejoice that for us is born a Saviour, who stands ready to act as our Counsellor. Nor is He afar off. He is nigh unto all who call upon Him. He knows our wants. He hears our supplications. We have an Advocate with the Father. 1 John 2 : 1. He is the Mediator of the better covenant. Hebrews 8 : 6. He liveth at the right hand of God, who also maketh intercession for us. Romans 8 : 34.

O THOU, the contrite sinner's Friend!
Who loving, lov'st them to the end,
On this alone my hopes depend,
That Thou wilt counsel me.

When weary in the Christian race,
Far off appears my resting-place,
And fainting, I mistrust Thy grace,
Then, Saviour, counsel me.

When I have erred and gone astray,
Afar from Thine and wisdom's way,
And see no glimm'ring, guiding star,
Still, Saviour, counsel me.

When Satan, by my sins made bold,
Strives from Thy cross to loose my hold,
Then while Thy pitying arms enfold,
Counsel! oh! counsel me.

And when my dying hour draws near,
Darkened with anguish, guilt, and fear,
Then to my fainting sight appear,
Pleading in heaven for me.

When the full light of heavenly day
Reveals my sins in dread array,
Say Thou hast washed them all away—
Oh! say Thou plead'st for me!

THIRTY-FIFTH WEEK.

CHRIST, THE MIGHTY GOD.

AUGUST 27.

FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . . The mighty God. Isaiah 9:6.

AUGUST 28.

In the beginning was the Word, and the Word was with God, and the Word was God. . . . . And the Word was made flesh, and dwelt among us. John 1:1, 14

AUGUST 29.

Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts 20:28.

AUGUST 30.

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Romans 9:5.

AUGUST 31.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us. Titus 2:13-14.

SEPTEMBER 1.

But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Hebrews 1:8.

SEPTEMBER 2.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John 5:20.

CHRIST, THE MIGHTY GOD.

I AM the ALMIGHTY, is the enunciation of Jesus Christ in the revelation made by Him to His servant John, in the Isle of Patmos. Revelation 1 : 8. Isaiah had predicted concerning the promised Child, that He should be known as the MIGHTY GOD. Paul had spoken of the same child as "over all, God blessed forever," (Romans 9 : 5,) and as "the great God who gave himself for us." Titus 2 : 14. And John had said concerning Him : "This is the true God." 1 John 5 : 20.

And may we not rejoice in the consideration that the Most High God is our Saviour? May we not feel great confidence in committing all our interests into the hands of One who is the Mighty God? May we not, with the Prophet, with thankfulness break forth and say, "Behold, God is my salvation; I will trust, and not be afraid"? Isaiah 12 : 2.

Still, it is a wondrous truth that God should manifest Himself in the flesh to man. "Great is the mystery of godliness." 1 Timothy 3 : 16. Nor is it strange that mere human reason stumbles at the humiliation and sacrifice of an incarnate God. It is strange, however, that any professing to receive the Bible as the Word of God, and to live by faith in its promises, should fail to see that to the Saviour as fully belong the titles which proclaim His divinity, as those which set forth His humanity.

And yet, there are many who profess to believe in Christ as the Son of God, but who deny to Him an equality with the Father, who seem to overlook, or else to put a gloss upon those passages which speak of Him as the Mighty God. I have been told, for example, by a very intelligent lady, who was at the time an attendant upon the ministrations of a distinguished Unitarian divine, that she once asked him what he thought of, or how he would explain the prophecy of Isaiah, which speaks of the Saviour as WONDERFUL, COUNSELLOR, The MIGHTY GOD, The EVERLASTING FATHER, The PRINCE OF PEACE, etc. And to her astonishment, his reply was that he did not remember the text. He had overlooked it, or it had produced no permanent impression. And yet, as a professed teacher of the doctrines of Christ, surely he ought not to have been ignorant of so remarkable a prediction.

Oh! let every reader ponder well the doctrine that our Saviour is the MIGHTY GOD! If he has doubts, let him resolve those doubts by a prayerful study of the Scriptures; or if he has faith in Christ as an ALMIGHTY SAVIOUR, then let him rejoice in the Lord—let him joy in the God of his salvation.

JESUS IS GOD! the glorious bands
  Of golden angels sing
Songs of adoring praise to Him,
  Their Maker and their King.
He was true God in Bethlehem's crib,
  On Calvary's Cross true God;

He who in heaven eternal reigned,
In time on earth abode.

JESUS IS GOD! there never was
A time when He was not;
Boundless, eternal, merciful,
The Word the Sire begot!
Backward our thoughts through ages stretch,
Onward through endless bliss—
For there are two eternities,
And both alike are His.

JESUS IS GOD! let sorrow come,
And pain, and every ill;
All are worth while, for all are means
His glory to fulfill;
Worth while a thousand years of life
To speak one little word,
If by our Credo we might own
The Godhead of our Lord!

JESUS IS GOD! Oh! could I now
But compass land and sea,
To teach and tell this single truth,
How happy should I be!
Oh! had I but an angel's voice,
I would proclaim so loud,
Jesus, the good, the beautiful,
Is Everlasting God!

JESUS IS GOD! If on the earth
This blessed faith decays,
More tender must our love become,
More plentiful our praise.
We are not angels, but we may
Down in earth's corners kneel,
And multiply sweet acts of love
And murmur what we feel.

THIRTY-SIXTH WEEK.

CHRIST, THE EVERLASTING FATHER.

SEPTEMBER 3.

FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The everlasting Father. Isaiah 9:6.

SEPTEMBER 4.

Thy throne is established of old: thou art from everlasting. Psalm 93:2.

SEPTEMBER 5.

Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. Isaiah 63:16.

SEPTEMBER 6.

Have we not all one father? hath not one God created us? Malachi 2:10.

SEPTEMBER 7.

Like as a father pitieth his children, so the LORD pitieth them that fear him. . . . The mercy of the LORD is from everlasting to everlasting upon them that fear him. Psalm 103:13, 17.

SEPTEMBER 8.

To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Corinthians 8:6.

SEPTEMBER 9.

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me

that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (or, from the days of eternity). Micah 5 : 2.

CHRIST, THE EVERLASTING FATHER.

IN the Greek translation of the Old Testament the title of "THE EVERLASTING FATHER," as it is applied to Christ by Isaiah, is rendered, "*The Father of the world to come*," and the Latin Vulgate follows this translation. "And," says Mr. Lowth, "since the Hebrew will admit of this interpretation, I can not but have a particular regard for it, because I am persuaded it is from the authority of this text that the state of the Gospel, or the kingdom of the Messias, is called in the New Testament by the title of 'The Age,' or 'World to Come.'"

Christ, being God, is the Father of all men. All things were made by Him. But He is, in a special relation, the Father of them that believe in Him, and look to Him as the *author* of eternal salvation. Hebrews 5 : 9.

Do I sometimes wonder, as I meditate upon the *many*, and some of them seemingly contradictory titles and offices ascribed to my Saviour; let me never forget that "GOD WAS IN CHRIST," that the Godhead and the manhood were mysteriously joined in Him, and therefore what is applicable to Him can be applicable to no other. Or do I find any difficulty in reconciling the title EVERLASTING FATHER as applied to Christ, when I remember

that He is spoken of as "*The Eternal Son*," or "*The only-begotten Son;*" then let me bear in mind, it is in the relation He sustains as God to man that He is spoken of as THE EVERLASTING FATHER, and not in the relation He sustains to the Father and the Holy Ghost, as the second person in the glorious Trinity.

As "one with the Father," and "THE MIGHTY GOD," He is the Creator of all. He is, moreover, the Father and Head of the Church. And in the coming age, when He shall reign in His kingdom, there may be developed a yet deeper meaning to the title "THE EVERLASTING FATHER," or "THE FATHER OF THE WORLD TO COME," than is now perceived.

And if this title belongs to Christ, then let us bear in mind that He sustains this *parental* relation when, in the words which He has taught us, we pray, "Our Father, who art in heaven." For "we can not imagine that when, in answer to their request, He taught His disciples to pray, He composed and gave them a form of supplication which should not include Himself as the object of their worship. It is, in fact, a filial address from the children to their triune Father in heaven, to God the Father, God the Son, and God the Holy Ghost, as their Father by creation, redemption, and regeneration." "They are, all *together*, the Christian's God, and both *distinctly* and *together* the Christian's Father."

THIRTY-SEVENTH WEEK.

CHRIST, THE PRINCE OF PEACE.

SEPTEMBER 10.

UNTO us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . . The Prince of Peace. Isaiah 9:6.

SEPTEMBER 11.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace. Ephesians 2:13, 14.

SEPTEMBER 12.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zechariah 9:9.

SEPTEMBER 13.

His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Psalm 72:17.

SEPTEMBER 14.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Daniel 7:14.

SEPTEMBER 15.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.

SEPTEMBER 16.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philippians 4:7.

CHRIST, THE PRINCE OF PEACE.

PRINCE OF PEACE! This is another of the gems in the diadem which the prophetic pen of the Evangelic Prophet wrought for my Saviour. The Child to be born was to be called, among His many names, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

That this title—PRINCE OF PEACE—rightly belongs to Jesus, who was born of the Virgin, is manifest from the whole course of His life, and from the benefits which result wherever the peaceful doctrines which He taught produce their legitimate effect.

It was at His birth the angelic messengers proclaimed, "Peace on earth, good-will toward men." And among the last consoling words which fell from His lips in the hearing of His sorrowing disciples were: "Peace I leave with you, my peace I give unto you."

And yet, through the wickedness there is in the world; and through the wiles of Satan, the enemy of Christ and of peace, there is, comparatively, but little progress in the prevalence of the pacific principles which it was the purpose of the Saviour to disseminate in the world. Every true disciple of Christ is, indeed, a partaker, in some measure, of the blessedness which flows from a mind at peace with God, and in the hope of a perfected peace

when the Saviour shall return from heaven to receive His people to Himself. But still, it is to the future that we are to look for the establishment of the peaceful kingdom of the Redeemer when the wolf shall dwell with the lamb, and there shall be none to hurt or to destroy in all God's holy mountain.

These peaceful times are to be preceded by conflicts and desolations. Wars and rumors of wars, distress of nations with perplexity, are among the predicted antecedent signs of the coming of the Son of Man. Matthew 24. In the establishment of Christ's kingdom He will break the nations as with a rod of iron. He will dash them in pieces like a potter's vessel. Psalm 2 : 8, 9. The judgment shall sit. . . . . And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Daniel 7 : 26, 27.

In the mean time may we recognize in our ascended Saviour, as the Son of David and the King of Israel, He who is to come as the PRINCE OF PEACE, when the appropriateness of this title will be more fully developed and clearly seen than now.

WE ask for Peace, O Lord!
Thy children ask Thy Peace;
Not what the world calls rest,
That toil and care should cease;

That through bright sunny hours,
Calm life should fleet away,
And tranquil night should fade
In smiling day—
It is not for such Peace that we would pray.

We ask for Peace, O Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure;
Crushing the gentle strings
That human hearts should know;
Untouched by others' joys
Or others' woe—
Thou, O dear Lord! wilt never teach us so.

We ask Thy Peace, O Lord!
Through storm, and fear, and strife,
To lift and guide us on,
Through a long, struggling life;
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world calls
Our wasted might;
Yet pressing through the darkness to the light.

It is Thine own, O Lord!
Who toil while others sleep;
Who sow with loving care,
What other hands shall reap;
They lean on Thee entranced
In calm and perfect rest;
Give us that Peace, O Lord
Divine and blest,
Thou keepest for those hearts that love Thee best.

THIRTY-EIGHTH WEEK

CHRIST, THE HOLY ONE.

SEPTEMBER 17.

THUS saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the LORD, your Holy One, the creator of Israel, your King. Isaiah 43 : 14, 15.

SEPTEMBER 18.

Art thou not from everlasting, O LORD my God, mine Holy One? Habbakuk 1 : 12.

SEPTEMBER 19.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel. Isaiah 41 : 14.

SEPTEMBER 20.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Psalm 16 : 10, and Acts 2 : 27.

SEPTEMBER 21.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you. Acts 3 : 14.

SEPTEMBER 22.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. Mark 1 : 23, 24, and Luke 4 : 33, 34.

SEPTEMBER 23.

But ye have an unction from the Holy One, and ye know all things. 1 John 2 : 20.

CHRIST, THE HOLY ONE.

I HAVE spoken of my Saviour as He is set before me by Isaiah's prophetic pen, as a CHILD and

a SON, as WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. Isaiah 9 : 6. Each of these titles has afforded a theme for our meditations. It is my purpose now to combine, in one meditation, a fivefold scriptural representation of the Saviour as He is revealed to us, as

THE HOLY CHILD JESUS. Acts 4 : 27.

THE HOLY ONE. Acts 3 : 14.

THE HOLY ONE OF ISRAEL. Isaiah 43 : 3.

THE HOLY ONE OF GOD. Mark 1 : 24.

THE MOST HOLY. Daniel 9 : 24.

HOLINESS is one of the attributes of JEHOVAH. It belongs, therefore, to Him who is revealed to us as God. And it also belongs to Him as MAN, who, though He was compassed with human infirmities, was without sin.

Among men there are degrees of holiness. All Christians are not sanctified in the same degree. But God is *infinitely* holy. And CHRIST, as a partaker of the same divine nature as the FATHER and the HOLY GHOST, has a right to the title of THE HOLY ONE. And so in His human nature, as "conceived by the Holy Ghost, and born of the Virgin Mary," to Him emphatically belongs the name of "THE HOLY CHILD," and "THE HOLY ONE OF GOD."

Now, this holiness of my Saviour becomes, in some measure, the holiness of His people. He, of God, is made unto us sanctification. 1 Corinthians

1 : 30. He is the fountain of purity, and all our goodness is derived from Him, as the source from whence all good things do come. As defiled by sin, man needs such a fountain in which to wash away his pollution. And going to Christ as his Saviour, he finds a full supply for all his wants. He becomes perfect through the comeliness which Christ puts upon him. Ezekiel 16 : 14. Being justified by faith, he has peace with God. Romans 5 : 1. And he has the beginning of an internal righteousness, which is the same in *kind* as the holiness of Christ, and which, so far as he is faithful to the trust committed to him by reason of his high calling in God, will become more and more in *degree* like His.

Let me, therefore, heed the commandment: "Ye shall be holy: for I the LORD your God am holy." Leviticus 19 : 2.

I LAY my sins on Jesus,
  The spotless Lamb of God;
He bears them all, and frees us
  From their accursed load.
I bring my guilt to Jesus,
  To wash my crimson stains
White, in His blood most precious,
  Till not a spot remains.

I lay my wants on Jesus;
  All fullness dwells in Him
He heals all my diseases,
  He doth my soul redeem.
I lay my griefs on Jesus,
  My burdens and my cares;

He from them all releases,
  He all my sorrow shares.

I rest my soul on Jesus,
  This weary soul of mine;
His right hand me embraces,
  I on His breast recline.
I love the name of Jesus,
  Immanuel, Christ, the Lord;
Like fragrance on the breezes
  His name abroad is poured.

I long to be like Jesus,
  Meek, loving, lowly, mild;
I long to be like Jesus,
  The Father's Holy Child.
I long to be with Jesus,
  Amid the heavenly throng,
To sing with saints His praises,
  To learn the angels' song.

THIRTY-NINTH WEEK.

CHRIST, A SERVANT.

SEPTEMBER 24.

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isaiah 42 : 1, and Matthew 12 : 18.

SEPTEMBER 25.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Isaiah 52 : 13.

SEPTEMBER 26.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isaiah 53 : 11.

SEPTEMBER 27.

And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. Isaiah 49 : 5.

SEPTEMBER 28.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. Zechariah 3 : 8.

SEPTEMBER 29.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matthew 20 : 28.

SEPTEMBER 30.

He took upon him the form of a servant, and was made in the likeness of men. Philippians 2 : 7.

CHRIST, A SERVANT.

THE contrasts are very marked in the names or titles by which our Saviour is made known to us in the Bible. He is the First and the Last, Master and Servant, King and Subject, God and Man, the Eternal Creator of all things, and the Babe in Bethlehem. Nor are the *contrasts* in the Saviour's titles more remarkable than the *number* and *variety* of them. If His is a name which is above every name, we may conclude that one of the reasons which makes it so renowned is the fact that it has so many synonyms. Let the reader note this peculiarity as he studies the Scriptures, and he will be surprised to find, as the writer of this has been, that they may be computed by scores, and that each and all belong of right to Him.*

In our contemplations we have spoken of Him as God and as man.

Among His many titles He is revealed to us as a SERVANT. He came from heaven to do the will of His Father who sent Him. He "made himself of no reputation, and took upon him the form of a servant," that He might thus minister to the wants of guilty and fallen man. He, the Lord of all, before whom angels bow and archangels wait to do His pleasure, left His throne of glory and came to earth, "not to be ministered unto, but to minister, and to give his life a ransom for many."

* See Appendix.

And as a Servant my Saviour was well qualified for His work. He knew what was in man, and He knew the wants of man as one far off from and as condemned by the law of God and holiness. He was a wise and righteous Servant, through the knowledge of whom many shall be justified who otherwise would have perished.

And from the humility of Jesus shall not those who profess to be His followers learn a lesson which may be profitable to them? If He, our Lord and Master, washed His disciples' feet—if, when on earth, He was among them as one that serveth—then ought we not gladly to minister to the wants which God has given us the ability to meet, being faithful to our trusts, and rejoicing if, by thus following our Lord and Master, when He humbled Himself as a servant, we may, in some measure, be fitted for the enjoyment of His blessed presence when He shall come in glory, and to hear from His gracious lips the approving sentence · "Well done, thou good and faithful servant. enter thou into the joy of thy Lord?" Matthew 25 : 21.

O BLESSED Jesus! when I see Thee bending,
Girt as a SERVANT. at Thy servants' feet,
Love, lowliness, and might, in zeal all blending,
To wash their dust away, and make them meet
To share Thy feast—I know not to adore,
Whether Thy humbleness or glory more.

Daily my pilgrimage as homeward wending,
My weary way, and sadly stained with sin,

Daily do Thou, Thy precious grace expending,
Wash me all clean without and clean within,
And make me fit to have a part with Thee
And Thine, at last, in heaven's festivity.

O blessed name of SERVANT! comprehending
Man's highest honor in his humblest name,
For Thou, God's Christ, that office recommending,
The throne of mighty power didst truly claim:
He who would rise like Thee, like Thee must owe
His highest glory to his stooping low.

FORTIETH WEEK.

CHRIST, THE BELOVED.

OCTOBER 1.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. Isaiah 5 : 1

OCTOBER 2.

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3 : 17.

OCTOBER 3.

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. Matthew 12 : 18.

OCTOBER 4.

Wherein he hath made us accepted in the beloved. In whom we have redemption through his blood. Ephesians 1 : 6, 7.

OCTOBER 5.

For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 2 Peter 1 : 17.

OCTOBER 6.

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased. Luke 3 : 22.

OCTOBER 7.

My beloved is the chiefest among ten thousand. . . . . This is my beloved, and this is my friend, O daughters of Jerusalem. Song of Solomon 5 : 10. 16.

CHRIST, THE BELOVED.

OUR blessed Lord and Saviour is revealed to us not only as a *Servant* but a SON. And not only as *a* SON, but as THE BELOVED SON, as the THE BELOVED OF THE FATHER—ay, as THE WELL-BELOVED

The prophetic pen had given Him this title before His advent, (Isaiah 5 : 1,) and it was renewed at His *baptism*, (Matthew 3 : 17,) and at His *transfiguration*, (Matthew 17 : 5,) by the voice from heaven. And this testimony was given, moreover, not so much for the Saviour's sake as it was for the encouragement of all His followers, that He was in truth the beloved Son of God, the promised Messiah who should come into the world. See John 12 : 28–30.

Is He, then, MY BELOVED? Have I a hope of acceptance in Him as THE BELOVED OF THE FATHER? If so, then have I "redemption through his blood, the forgiveness of sins, according to the riches of his grace." Ephesians 1 : 7. I am made a partaker of the righteousness which is through

faith. I shall rejoice to lift the voice of ardent praise, and unite in the tributes of adoring love which go forth from the Church, in view of the relation she bears to Christ, as the Spouse upon whose arm she leans, and from whom she daily receives her most precious gifts.

But let me not forget my dangers, although sustaining, as I hope, this close and blessed connection. Let me not forget that, although within the Church of Christ, I may be an unfruitful member. Isaiah 5. 1–7. "Accepted in the Beloved," I may fail to render such return of love and obedience, in all that pertains to duty and to privilege, as becomes my calling and my opportunities.

And if I am withholding any thing from Thee, O blessed Saviour! if, after having covenanted to serve Thee, I am in any way regardless of my promises, or if, in view of all the dangers which beset the Christian on his way, I am not as watchful and prayerful as I ought to be, then, oh! then, by Thy Spirit, awaken me from all false security, and draw me, that my soul may run after Thee.

As "the Beloved of the Father" and the Beloved of all the members of Thy mystical body, "which is the blessed company of all faithful people," Thou art worthy of the universal love of all Thy creatures. May this love flow forth toward Thee in larger and still larger measure! As we wait for Thy coming and Thy kingdom, may Thy Holy Spirit lead us; and then may we rest in the fullness of Thy love forever!

THOU, who didst stoop below
To drain the cup of woe,
Wearing the form of frail mortality—
Thy blessed labors done,
Thy crown of victory won,
Hast passed from earth—passed to Thy home on high.

Man may no longer trace,
In Thy celestial face,
The image of the bright, the viewless One;
Nor may Thy servants hear,
Save with faith's raptured ear,
Thy voice of tenderness, God's holy Son!

It was no path of flowers,
Through this dark world of ours,
BELOVED OF THE FATHER, Thou didst tread;
And shall we, in dismay,
Shrink from the narrow way,
When clouds and darkness are around it spread?

O Thou who art our life!
Be with us through the strife!
Was not Thy head by earth's fierce tempests bowed?
Raise Thou our eyes above,
To see a Father's love
Beam, like the bow of promise, through the cloud.

Even through the awful gloom
Which hovers o'er the tomb,
That light of love our guiding-star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend, Guardian, Saviour, which doth lead to Thee.

FORTY-FIRST WEEK.

CHRIST, OUR SAVIOUR.

OCTOBER 8.

THE LORD is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour. 2 Samuel 22 : 2, 3.

OCTOBER 9.

The LORD shall send them a saviour, and a great one, and he shall deliver them. Isaiah 19 : 20.

OCTOBER 10.

And she shall bring forth a son, and thou shalt call his name JESUS (that is, Saviour): for he shall save his people from their sins. Matthew 1 : 21.

OCTOBER 11.

Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4 : 42.

OCTOBER 12.

I, even I, am the LORD; and besides me there is no saviour. Isaiah 43 : 11.

OCTOBER 13.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5 : 30, 31.

OCTOBER 14.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

CHRIST, OUR SAVIOUR.

SAVIOUR! OUR SAVIOUR! MY SAVIOUR! Oh! how much is comprehended in this name SAVIOUR, as it is revealed to us in connection with the person and offices of Jesus Christ. It specially belongs to Him, who was prefigured by Joshua and David and Solomon, whom God raised up as the deliverers of Israel, and to whom the name of Saviour is sometimes applied. They were looking for a Saviour who was to come. They, with the Patriarchs who had preceded them, and with the Prophets who came after them, believed in the purposes and the promises of God, that the "seed of the woman" should bruise the head of the serpent. Genesis 3 : 15. They were the helpers of Israel in what pertained to this life. But Jesus Christ our Saviour is the guide and the deliverer of all who trust in Him, not only with reference to the present, but also to the eternal life.

The name, Saviour, properly belongs only to Jesus Christ. Joshua saved Israel from the power of their enemies, but God was their Saviour. David was king over Israel, but the Lord their God was their King. If, therefore, the term is ever applied to men distinguished as Washington, or Lincoln, as the deliverers of their country, it is only in a sense subordinate, and may more properly be written "Savior," omitting the *u*, or "*saver*" of his country. Properly and appropriately, and in the high-

est sense, however, the name Saviour belongs to God our Saviour—the Redeemer of lost man, and of a lost world.

It is the work of my Saviour to deliver me from the power and from the penalty of sin. He came to seek and to save the lost. He came to deliver my soul from the condemnation which rests upon the transgressors of God's holy law. To save me from the power of my own lusts. To give me a spiritual nature like His own holy nature. And to this end, by the gracious influences of His Holy Spirit, to change my sinful will and affections, to fit me for the enjoyment of His presence, and, finally, in the redemption of my body from the grave, at His second coming, to satisfy every longing of the soul when I shall awake with His likeness. Psalm 17 : 15.

This will be salvation PERFECTED. The best Christian has only its BEGINNINGS here. Here we can only hope, and trust as we battle against the temptation of the world, the flesh, and the devil, that we shall be conquerors through Him who loved us. But in the "resurrection unto life" all will be well. There shall be no more temptation, no more sin, no more death. Where the Saviour is, there the saved shall be. And they shall reign and live with Him forever.

O HOLY SAVIOUR! Friend unseen!
Since on Thine arm Thou bid'st me lean,
Help me through life's varying scene:
By faith I cling to Thee.

Blest with this fellowship divine,
Take what Thou wilt, I'll ne'er repine;
E'en as the branches to the vine,
My soul would cling to Thee.

Far from her home, fatigued, oppressed,
Here has she found her place of rest,
An exile still, yet not unblessed,
While she can cling to Thee.

What though the world deceitful prove,
And earthly friends and joys remove,
With patient uncomplaining love,
Still would I cling to Thee.

Though faith and hope may long be tried,
I ask not, need not aught beside;
How safe, how calm, how satisfied,
The soul that clings to Thee!

They fear not Satan nor the grave;
They feel Thee near, and strong to save;
Nor dread to cross e'en Jordan's wave,
Because they cling to Thee.

Blest is my lot—whate'er befall;
Who can distrust me—who appall?
While as my strength, my rock, my all,
Saviour! I cling to Thee.

Forty-Second Week.

CHRIST, THE LORD OF ALL.

October 15.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all) that word ye know. Acts 10: 36, 37.

October 16.

For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living. Romans 14: 9.

October 17.

The first man is of the earth, earthy: the second man is the Lord from heaven. 1 Corinthians 15: 47.

October 18.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. . . . Lo, I am with you alway, even unto the end of the world. Amen. Matthew 28: 18–20.

October 19.

For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Romans 10: 11, 12.

October 20.

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Ephesians 1: 22, 23.

October 21.

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 1 Peter 3: 22.

CHRIST, THE LORD OF ALL.

THE word *Lord* is a title of authority. It signifies a person possessing rule and power. Its general application in the Bible is to the Supreme Being—Jehovah. When Lord in the Old Testament is printed in capitals it is the translation of Jehovah, and so might with more propriety be rendered. It is applied to the three divine persons in the Godhead: to the Father, to the Son, and to the Holy Ghost. With reference to our Saviour it is connected with about a score of other titles. Thus, for example, He is called Lord Jesus Christ, 2 Thessalonians 3 : 6; Lord and Saviour Jesus Christ, 2 Peter 1 : 11; Lord Jesus Christ our Saviour, Titus 1 : 4; Lord Christ, Colossians 3 : 24; Lord's Christ, Luke 2 : 26; Lord of Truth, Psalm 31 : 5; Lord of Glory, James 2 : 1; Lord of Hosts, Isaiah 44 : 6; Lord Jehovah, Isaiah 12 : 2; Lord from heaven, 1 Corinthians 15 : 47; Lord of the Sabbath, Mark 2 : 28; Lord, your Redeemer, Isaiah 43 : 14; Lord, your Holy One, Isaiah 43 : 15; Lord of Lords, Revelation 19 : 16; Lord, our Righteousness, Jeremiah 23 : 6; Lord of the dead and living, Romans, 14 : 9; Lord of all, Acts 10 : 36; Lord over all, Romans 10 : 12.

Thus, the more we search for and the more we meditate upon the variety and the significancy of the Saviour's titles, the more are we impressed with the declaration that His is *the name* "which is above

every name," and that we can not err in rendering to Him the homage which is due to the Lord our God.

And if we thus recognize his right to our worship, may He not the more fully reveal Himself to us, as he did to Moses on the mount? May He not spiritually pass before us and proclaim "The name of the Lord;" "The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth"? Exodus 34 : 5, 6.

Oh! in view of all God's goodness, as it is revealed to us in the "Lord Jesus Christ, our Saviour," let us praise the name of the Lord Most High. Psalm 7 : 17. Let us say with David: "O LORD, our LORD, how excellent is thy name in all the earth." Psalm 8 : 1. And let us, in all our seasons of health and wealth, as of sickness and poverty, put our trust in Him. Then, when He shall come again as "The Lord from heaven," to judge the world in righteousness, and to gather His elect, we may hope to have part with His saints unto the resurrection of life.

WE wait for THEE, all-glorious One!
We look for Thine appearing;
We bear Thy name, and on the throne
We see Thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with Him bliss unending.

We wait for Thee through days forlorn,
In patient self-denial;
We know that Thou our guilt hast borne
Upon Thy cross of trial.
And well may we
Submit with Thee
To bear the cross and love it
Until Thy hand remove it.

We wait for Thee; already Thou
Hast all our hearts' submission:
And though the spirit sees Thee now,
We long for open vision;
When ours shall be
Sweet rest with Thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over:
With childlike longing we look up
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord His saints is bringing.

FORTY-THIRD WEEK.

CHRIST, A LIGHT TO THE GENTILES.

OCTOBER 22.

ASK of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm 2 : 8.

OCTOBER 23.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. Psalm 72 : 10, 11.

OCTOBER 24.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isaiah 11 : 10.

OCTOBER 25.

Behold my servant, whom I uphold; . . . . I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Isaiah 42 : 1–6.

OCTOBER 26.

And Gentiles shall come to thy light, and kings to the brightness of thy rising. Isaiah 60 : 3.

OCTOBER 27.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. Acts 28 : 28.

OCTOBER 28.

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. Romans 3 : 29.

CHRIST, A LIGHT TO THE GENTILES.

IN contemplating the purpose of the Saviour's mission, so far as *nationalities* are to be considered,

there is a manifest distinction in the prophecies of the Old and of the New Testament, as to the relation in which He stands to the Jew, and to the Gentile. If, as *individuals*, believers, whether Jew or Gentile, as the spiritual seed of Abraham, are "*one* in Christ," still, in their *national* relations, they are not one.

The prophets make a distinction between them. And God, in the *history* of Jew and Gentile, not only before the coming of the Saviour, but since His coming, has taught us that it is enduring.

The good old Simeon, who at the Saviour's birth was waiting for the consolation of Israel, notices this distinction when, taking the infant Jesus in his aged arms, he says, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; *a light to lighten the Gentiles, and the glory of thy people Israel.*" Luke 2: 29–32.

Yes; Christ came as a light to the nations who were sitting in darkness. The prophecies which precede this meditation proclaim that He was come as an *Enlightener*. And they proclaim, moreover, in that they are yet fulfilled but in part, that His name *shall be* great among the *Gentiles*, and that in *every place* incense shall be offered unto his name and a pure offering. Malachi 1: 11.

To us, as Gentiles, Christ has come. On us, as Gentiles, the true Light shineth. Do we prize our

privileges? Do we estimate aright the blessed results of Christianity—imperfectly as its principles have been followed—in meliorating the condition of man? Do we realize, even in a national aspect, that Christ is the Author of all saving knowledge; that Christianity is the light whose radiant beams generate and pervade all that is holy and beneficent in our fallen world? And has this blessed light, morever, shone in my heart, to give me the knowledge of God's glory as it is presented in Jesus Christ?

God is visiting the Gentiles, "to take out of them a people for his name." Acts 15 : 14. He is gathering His church, His ECCLESIA; and when the fullness of the Gentiles is come in, all Israel shall be saved. The DELIVERER shall come out of Zion, and shall turn away ungodliness from Jacob. Romans 11 : 25, 26.

Oh! then, may the Saviour be my Light. May I ever walk in the path which leads to Him who is the Light and the Life, and thus escape the punishment which will fall upon the impenitent. For "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3 : 19.

THE wise men to Thy cradle-throne,
O Infant Saviour! brought of old
The incense meet for God alone—
Sharp myrrh and shining gold.

Shine on us too, sweet Eastern Star,
  Thine own baptized, Gentile band,
Till we have found our Lord from far,
  An offering in our hand:

Till we have brought the fine gold rare
  Of zeal that giveth all for love;
Till we have prayed the glowing prayer
  Like incense borne above;

Till bitter tears our eyes have wet,
  Because our willful hearts would err;
Worship, and love, and sorrow met,
  Gold, frankincense, and myrrh—

All meet for Thee, our own Adored,
  Our suffering Saviour, God, and King.
Accept the gold and incense, Lord,
  Accept the myrrh we bring.

FORTY-FOURTH WEEK.

CHRIST, THE GLORY OF ISRAEL.

OCTOBER 29.

SING, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. Isaiah 44 : 23.

OCTOBER 30.

Listen, O isles, unto me; . . . . Thou art my servant, O Israel, in whom I will be glorified. Isaiah 49 : 1-3.

OCTOBER 31.

I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Ezekiel 34 : 23.

NOVEMBER 1.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke 1 : 32, 33.

NOVEMBER 2.

When the LORD shall build up Zion, he shall appear in his glory. Psalm 102 : 16.

NOVEMBER 3.

For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. Zechariah 2 : 5.

NOVEMBER 4.

The Lord shall come to be glorified in his saints, and to be admired in all them that believe in that day. 2 Thessalonians 1 : 10.

CHRIST, THE GLORY OF ISRAEL.

GOD, who seeth the end from the beginning, and who has promised that Christ shall reign on the

throne of His father David, (Luke 1 : 32, 33,) has great things in store for His ancient covenant people. If the child Jesus was set for the *fall*, He was also set for the *rising again* of many in Israel. Luke 2 : 34. In His *humility* the Saviour came to His own nation, but they received Him not. They cried, "Not this man, but Barabbas." But the time is coming when, in His *glorious manifestation*, they shall own Him as the long-promised and long-looked-for and long-rejected Messiah, and "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him who is a Jew, saying, We will go with you : for we have heard that God is with you." Zechariah 8 : 23. There are many prophecies which assure us of the future *national* glory of Israel. Many predicting the union of *Judah* and *Israel* as *one nation*, in the land which God covenanted to Abraham, to Isaac, and to Jacob, and their children, which are yet to be fulfilled.

A careful consideration, moreover, of many of these prophecies will show that they can belong only in their literal sense to the literal Israel, and ought not to be interpreted as if specially designed to encourage us Gentiles with the hope of spiritual blessings.

If, for eighteen centuries, God had not kept the Jews a distinct people among the nations, whither for their sins He has scattered them, we might not have so strong an evidence that He "will bring

them from the north country, and gather them from the coasts of the earth;" that "Jerusalem shall again be inhabited;" that they "shall plant vines on the mountains of Samaria," and that the Lord will be their God, and David, that is, the Messiah, a Prince among them. See Isaiah 45 : 17, Jeremiah 31, Ezekiel 11 : 17; 34 : 11, 13, 23, 24; Zechariah 2 : 4, 5. But now, in view of the fact that Judah and Israel are not gathered; that Judah is dispersed among the nations, and that no certain data can be given of Israel's hiding-place, as we rely upon God's promises, so do we look for the future glory of Israel, including all the tribes, when their Lord shall come, and when He shall reign as their PRINCE and SAVIOUR.

Yes! Christ shall yet be the glory of His people Israel. And degraded as Israel now is, the time is coming when she shall be highly exalted among the nations. Christ has not yet been, but He is to be the glory of Israel. Zion shall arise and shine. God's glory shall rise upon her. The DELIVERER shall come. The Gentiles shall come to her light. God shall be glorified. Teach us, O Lord, a knowledge of Thy ways! Lead us in the way that is everlasting.

COME, Lord, and tarry not;
Bring the long looked-for day.
Oh! why these years of waiting here,
These ages of delay?

Come! for Thy saints still wait;
Daily ascends their sigh.
The Spirit and the Bride say, Come;
Dost Thou not hear the cry?

Come! for creation groans,
Impatient of Thy stay;
Worn out with these long years of ill,
These ages of delay.

Come! for Thy Israel pines,
An exile from Thy fold;
Oh! call to mind Thy faithful word,
And bless them as of old.

Come, and make all things new,
Build up this ruined earth;
Restore our faded Paradise,
Creation's second birth.

Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of Righteousness.

Forty-Fifth Week.

CHRIST, THE BRANCH.

NOVEMBER 5.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isaiah 11 : 1.

NOVEMBER 6.

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. Isaiah 4 : 2.

NOVEMBER 7.

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jeremiah 23 : 5.

NOVEMBER 8.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. Jeremiah 33 : 15.

NOVEMBER 9.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee : for they are men wondered at : for, behold, I will bring forth my servant the BRANCH. Zechariah 3 : 8.

NOVEMBER 10.

Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH ; and he shall grow up out of his place, and he shall build the temple of the LORD. Zechariah 6 : 12.

NOVEMBER 11.

And thou, child, shalt be called the prophet of the Highest : . . . Through the tender mercy of our God ; whereby the dayspring (the sun rising, or Branch) from on high hath visited us. Luke 1 : 76–78.

CHRIST, THE BRANCH.

AT the first advent of my Saviour, and with reference to His human nature, He came, as the prophets had predicted, in poverty and obscurity. The family of David had fallen from its wealth and power. It was like a tree cut down, whereof only the stump or root was left. Hence, as a Branch of the root of Jesse, Jesus grew up "as a tender plant, as a root out of a dry ground." Men despised and rejected Him. There was no comeliness, no beauty which led them to desire Him. Isaiah 53 : 1–3. He came as a light, but the light shines amid so deep darkness that the world, in general, walks not in the light.

And yet, as the offspring of Jesse and of David, as the righteous Branch who is to reign on David's throne, the Scriptures, which precede these thoughts, tell us of a day when this "branch of the LORD shall be beautiful and glorious;" when, as "King, he shall reign and prosper, and shall execute judgment and righteousness in the land;" when "he shall build the temple of the LORD, and shall bear the glory;" and when "Judah shall be saved, and Jerusalem shall dwell safely." Jeremiah 33 : 15, 16.

To some extent it is true of my Saviour that as a Branch—as the Branch of the Lord, and the Branch of David—He is bearing fruit. He is building His spiritual temple. He is taking out of the world a people for His name. He is uniting and binding

together in one those whom He has called and sanctified. He ever liveth to make intercession. But still, in studying the texts and contexts which speak of Him as the BRANCH, we are impressed with the thought that these Scriptures have special reference to the beauty and glory of the results of the Saviour's mission as they will be manifest at His second coming.

It was the promise of Gabriel to Mary that the Lord God should give to Jesus the throne of His father David, (Luke 1 : 32,) and inasmuch as the promise is yet unfulfilled, we believe the days will come when God will raise unto David a righteous Branch in the coming of the Saviour in His glory ; when He shall "reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Jeremiah 23 : 6. "He shall reign over the house of Jacob forever ; and of his kingdom there shall be no end." Luke 1 : 33.

Am I, then, looking for this coming kingdom ? My Saviour says to me, as to others, "Watch ! for you know neither the day nor the hour wherein the Son of Man cometh." Am I united to Thee, O Saviour ! so as to partake of Thy fullness, and to be justified in Thy righteousness ? Oh ! make me a partaker of Thy Divine nature. Grant me an interest in Thy watchful love. Nurture and strengthen, shelter and refresh me, as I repose under Thy shadow, and receive of Thy abounding grace, until

I shall hunger no more, neither thirst any more forever.

BRANCH of the Lord! the tender shoot
That sprang from David's withered root,
In Bethlehem's arid ground;
Who that beheld Thy lowly birth,
Amidst the poorest sons of earth,
Thy regal glory found?

But as the oak-buds swell and rise,
Till, midway between earth and skies,
They fling their might abroad,
And cover, 'neath their cool retreat,
The fainting flocks in summer's heat,
Wast Thou, great Son of God.

For now, o'er plain, and hill, and glade,
Thy saving strength extends its shade,
And welcomes all to rest;
And soon, throughout the world's vast whole,
From India's deserts to the pole,
In Thee shall all be blest.

I come, my Saviour—come to Thee;
From sin, and wrath, and hell I flee;
The tempest still is rife;
But through Thy sheltering, healing leaves,
Nor thunderbolt nor lightning cleaves,
Thou deathless Tree of Life!

Forty-Sixth Week.

CHRIST, THE ONLY BEGOTTEN OF THE FATHER.

November 12.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1 : 14.

November 13.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1 : 18.

November 14.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Romans 8 : 29.

November 15.

Who is the image of the invisible God, the firstborn of every creature: . . . . who is the beginning, the firstborn from the dead; that in all things (or among all) he might have the preëminence. Colossians 1 : 15, 18.

November 16.

When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. Hebrews 1 : 6.

November 17.

From Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. Revelation 1 : 5.

November 18.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God. Revelation 3 : 14.

CHRIST, THE ONLY BEGOTTEN OF THE FATHER.

WE believe, and therefore we profess our faith in Jesus Christ our Saviour, as "The only begotten Son of God," and that this begetting was before the worlds were made. That He is of the same essence as the Father, and that all things were created by Him, and for Him. We go back, therefore, to the eternity before His incarnation, in our meditations upon the Scriptures which proclaim to us His eternal generation as the "firstborn of every creature;" or of all creation. For the origin of the Son of God precedes all time. He was not only before Abraham, (John 8 : 58,) but He was in the beginning with God, and was God. John 1 : 1, 2.

He was, it is true, the only begotten of the Father, as He was conceived by the Holy Ghost, and born of the Virgin Mary; so that in the union of the *divine* and *human*, in His twofold nature, He was the Son of God in a sense pertaining to no other. This is seen in His consecration to the prophetical and priestly offices in His earthly mission. John 10 : 35, 36. It is evidenced in His resurrection from the dead, by which He declared Himself the Son of God with power. Romans 1 : 4. And in His ascension into heaven, and His session at the right hand of the Father: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" Hebrews 1 : 3–5. But the Scriptures teach us that the Saviour of the world is the

Only Begotten of the Father by a generation differing from and preceding that in which He took upon Him our nature. That He had an actual divine being before the creation of the worlds. That this being was not created, but WAS from eternity—was WITH GOD, and WAS GOD. The Scriptures also teach that although the Son is one with the Father in essence, He is distinct from the Father in office. As the Eternal *Son* He was begotten of the *Father*. He was in the bosom of the Father. John 1 : 18. "I know him, (said the Saviour,) for I am from him." John 7 : 29. Thus He was, in a sense, to be apprehended by faith, "The beginning of the creation of God." Revelation 3 : 14. As the Church professes her faith in the Holy Ghost as God, but as proceeding from the Father and the Son, so she believes that the Son hath the Godhead from the Father by what is called an eternal generation. Hence in the Nicene Creed, He is called "GOD OF GOD, LIGHT OF LIGHT, *very* GOD of *very* GOD."

Can I, then, trust in the Saviour as He is revealed to me, not only as born of the Holy Ghost by the Virgin Mary, but as begotten of the Father before all worlds? Have I, by repentance, gone to Him for pardon and holiness, and do I rest in Him not only as the Redeemer of the world, but as *my* Redeemer? Have I such an apprehension of His character, as *The Only Begotten of the Father*, that I can ascribe to Him the glory which is due unto Him? Do I honor the Son as I honor the Father?

Oh! that a sense of the love of God in sending His only begotten Son into the world to die for sinners, may lead to such acknowledgment of my obligations, and to such return of love, as shall result in entire consecration of soul and body to His service. May mine be the blessedness of those who, not having seen, yet believe, with Thomas, that He is both Lord and God.

THE wonder-working Master
Once deigned His race to save,
When dry land for His people
He made the Red Sea wave:
Now born for us, all willing,
Of maiden pure and sweet,
The path to heavenly mansions
He opens to our feet.

The bush unburned most truly
Portrays the holy womb,
Whence sprang the Word Incarnate
To loose the ancient doom,
And all the bitter sorrows
Of Eva's curse to stay,
The Word, who hither wended,
Our sins to do away.

To Him, with God the Father
In substance truly one,
One with mankind, from all men
Be laud forever done;
God to our human nature,
To our mortality
In form conjoined, we worship,
And Him we glorify.

Thee, Word of God Eternal,
Who wert before the sun,
The Star showed to the Magi
A poor and suffering One;
Thee, swaddled in a manger,
They saw with glad accord,
And hailed Thee with rejoicing,
True Man, and yet the Lord.

FORTY-SEVENTH WEEK.

CHRIST, EMMANUEL.

NOVEMBER 19.

THEREFORE the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7 : 14.

NOVEMBER 20.

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8 : 8.

NOVEMBER 21.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name (or his name shall be called) Emmanuel, which being interpreted is, God with us. Matthew 1 : 23.

NOVEMBER 22.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isaiah 43 : 2.

NOVEMBER 23.

LO, I am with you alway, even unto the end of the world. Amen. Matthew 28 : 20.

NOVEMBER 24.

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Romans 9 : 5.

NOVEMBER 25.

And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3 : 16.

CHRIST, EMMANUEL.

IMMANUEL is the Hebrew, and Emmanuel is the Greek form of one of the names which is given to my Saviour, and its meaning is, God with us. Isaiah had prophesied that the Son to be born of the virgin should be called, or should be, Immanuel ; and St. Matthew, in recording some of the incidents connected with the birth of the Saviour, says, "All this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, (or his name shall be called Immanuel,) which being interpreted is, God with us."

Thus, what God had spoken by the mouth of Isaiah, more than seven hundred years before, was fulfilled when the Virgin Mary brought forth her first born Son and He was called Jesus—Saviour ; and Emmanuel—God with us.

And shall the Lord indeed dwell on earth ? Shall He thus humble Himself to be born of a virgin ? Yes ! as the God-Man He was manifested to the

world. The Word was made flesh and dwelt on earth. He went about doing good. He tarried for a little while to minister to the wants, and to atone for the guilt of those whose nature He had taken, and whom He came to save. He died and was buried. He rose from the dead, and in His resurrection body was seen by, and ministered to, His disciples. And before He ascended into heaven, where He now liveth in His glorified human body, He gave to His disciples the promise: "Lo, I am with you alway, even unto the end of the world." And as the promise is for us who believe in Him, as well as for those to whom it was first spoken, we may rest in the comforting thought that the Saviour is our Emmanuel—God with us.

Yes! He is with His Church and people, not *personally*, as when He walked with His disciples by the Sea of Galilee, or as He taught them in the synagogues, or the temple; but He is with them *spiritually* in the gifts which through the Holy Ghost He dispenses for their instruction, and their comfort. For it is the Spirit which takes of the things of Christ, and shows them unto us.

And thus the Saviour fulfills His promise, "I will not leave you comfortless, I will come to you." May I then so rely upon His promises as to derive from them the consolation which flows from union and communion with Him. Or rather, may I so rest in Him, as that all His promises shall be to me yea and amen.

My Saviour is my Emmanuel! He is an ever-present God. Who can hide himself from His omniscience! And if He is indeed my Saviour, I shall not desire to do so. I shall be encouraged by the promise, "Fear not, the LORD thy God will be with thee, he will not fail thee, nor forsake thee." Deuteronomy 31 ; 6, 8.

My God with me in every place!
Firmly does the promise stand,
On land or sea, with present grace
Still to aid us near at hand.
If you ask "Who is with thee?"
God is here—my God with me!

No depth, nor prison, nor the grave,
Can exclude Him from His own;
His cheering presence still I have,
If in crowds or all alone.
In whatever state I be,
Everywhere is God with me.

My God for me! I dare to say—
God the portion of my soul!
Nor need I tremble in dismay
When around me troubles roll.
If you ask, "What comforts thee?"
It is this—God is for me!

Ah! faith has seen Him cradled lie,
Here on earth a weeping child;
Has seen Him for my vileness die—
He, the sinless, undefiled!
And thus I know it true to be,
God, my Saviour, is for me!

In life, in death, with God so near,
Every battle I shall win,

Shall boldly press through dangers here,
Triumph over every sin!
"What!" you say, "a victor be?"
No, not I, but God in me!

FORTY-EIGHTH WEEK.

CHRIST, THE TRUE VINE.

NOVEMBER 26.

I AM the true vine, and my Father is the husbandman. John 15 : 1.

NOVEMBER 27.

And they came unto the brook (or valley) of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff. Numbers 13 : 23.

NOVEMBER 28

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Psalm 80 : 8. See also 9 : 15, 16.

NOVEMBER 29.

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Isaiah 53 : 2.

NOVEMBER 30.

Yet I had planted thee (O Israel) a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Jeremiah 2 : 21.

DECEMBER 1.

Israel is an empty vine, (or a vine emptying the fruit which it giveth,) he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images (or statues, or standing images). Hosea 10 : 1.

DECEMBER 2.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me (or severed from me) ye can do nothing. John 15: 5.

CHRIST, THE TRUE VINE.

THE vine was abundant and productive in Palestine. It was used as a symbol of the ancient Church. God compares His people to a vine, transplanted by Him from Egypt to the Holy Land, but which, notwithstanding the heavenly care and culture bestowed upon it, became a degenerate vine. Psalm 80: 8. The Jews accounted it the most noble of plants, and a type of all that was excellent. And yet, in their own history as a nation, the symbol failed; for, after all God's care, when He looked that this vine, which He had planted, should bring forth grapes, it brought forth wild grapes. Isaiah 5: 1–7. Its fruit was bitter. Its wine was deadly. It was not the True Vine.

It was not in the Church, as a visible institution, that the Jew was to find the source of his spiritual life, but in Christ. Many bitter grapes have been the product of unscriptural ceremonials and superstitious reliances in the Christian as in the Jewish Church. And when our blessed Lord said to His disciples, "I am the True Vine," He left not only to them, but to His Church, a most important truth—a truth so wide in all its bearings as to demand volumes for its illustration.

The vine is a most expressive symbol of the rela-

tion of Christ to His people. He is the True Vine. He is the Root, the source of life. They are the branches. They are united to and draw their sustenance from him. They live because He lives. Severed from Him they die. And then the evidence of this union is in the fruit. A man may belong to the visible church and be a hypocrite. He may belong to the visible church and not to Christ. But the man who is united to Christ, as the living branch is united to the parent stock, and who draws all the riches of his strength from Him, will bring forth good fruit.

It is said that in the temple at Jerusalem, above and around the gate which led from the porch to the holy place, a richly carved vine was extended, as a border and decoration. The branches, tendrils, and leaves were of the finest gold; the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. It had, moreover, uncommon importance, and a sacred meaning among the Jews. Now, it has been supposed that our Lord, in looking upon, or in referring to this magnificent emblem of the Jewish Church, took occasion to preach Himself as prefigured by this vine. That was indeed beautiful and costly, but it was only a *type*. It was not a *living* vine. The Jew could not live by fixing his gaze, however intently, upon it. And hence the enunciation, "I am the True Vine." Therefore, abide in me! Rest not in the ceremonials of Juda-

ism. Think not so much of the external as the spiritual in religion. And what I say to you I say to the Church, through you, in all coming time: "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15 : 4. I am the true vine, and my Father is the husbandman. John 15 : 1. And so, blessed Saviour, come and abide in me, that I may abide in Thee.

"ABIDE IN ME, AND I IN YOU."

THE SOUL'S ANSWER.

THAT mystic word of Thine, O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving and with longing faint,
I breathe it back again, O Lord! to thee.

Abide in me, I pray, and I in Thee;
From this good hour, oh! leave me nevermore;
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me—o'ershadow by Thy love
Each half-formed purpose and deep thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine, pure and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So when Thou dwellest in a mortal soil
All heaven's sweetness seems around it thrown.

The soul *alone*, like a neglected harp,
Grows out of tune, and needs Thy hand divine;
Dwell Thou within it, tune and touch the chords
Till every note and string shall answer Thine.

Abide in me: there have been moments pure
When I have seen Thy face, and felt Thy power;
Then evil lost its grasp, and passion hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare:
Abide in me—and they shall ever be;
I pray Thee, now fulfill my earnest prayer,
Come and abide in me, and I in Thee!

FORTY-NINTH WEEK.

CHRIST, THE DOOR OF THE SHEEP.

DECEMBER 3.

THEN said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. . . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10: 7–9.

DECEMBER 4.

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. Isaiah 65: 1.

DECEMBER 5.

I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. Isaiah 65: 9.

DECEMBER 6.

For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. . . . . And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD. Ezekiel 34: 11–31.

DECEMBER 7.

Know ye that the LORD he is God: it is he that hath made us,

and not we ourselves; we are his people, and the sheep of his pasture. Psalm 100 : 3.

DECEMBER 8.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14 : 6.

DECEMBER 9.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . . For through him we both have access by one Spirit unto the Father. Ephesians 2 : 13–18.

CHRIST, THE DOOR OF THE SHEEP.

MY Saviour represented Himself both as the Door of the sheepfold and as the Good Shepherd. A *door* literally signifies the entrance to a building. A *shepherd* properly means one who has the care of sheep. But, in applying the terms to Himself, our Saviour teaches us that He is the way whereby sinners may come to God, and that it is through His ever watchful care that, after they have come, they are kept from wandering so far from the fold as not to be again lost.

For the care of their flocks the Jews had inclosures, without roofs, surrounded by walls, with doors at which the sheep went in and out. They followed the shepherd from the pasture, and he let them in. Or he called them, to lead them to pasture, and knowing his voice, they obeyed the call. If a stranger came, they would flee from him, not knowing his voice. If a thief came, he would get into the sheepfold some other way than by the door.

Now, our Saviour in his teachings, makes use of these circumstances, which were familiar to the Jews, to set before them the purpose of His mission. The world had gone astray from God like lost sheep. Man, by reason of sin, was far off from God. There was no open door by which he could gain access to the Paradise whose walls were guarded by the flaming sword. There was none to lead him by the hand into the path of safety. And therefore Jesus came from heaven with the tidings of salvation. He came to "open the kingdom of heaven to all believers." And so, by reason of His coming, we may go in and out, and find the spiritual sustenance which our souls need. For if by Christ "any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10 : 9. He shall be happy in the sense of pardoned sin, and in a feeling of security which nothing but trust in the Saviour can impart.

Have I, then, entered by Christ into His fold, the inclosure of His Church? Oh! that in examining this question I may ever remember that He has said, "I am the way, and the truth, and the life : no man cometh unto the Father but by me." John 14 : 6. Nor need I any other way! For if in some respects it is narrow, in others it is broad and beautiful. And as it is just such a way as God in His love and wisdom has provided for my wants, I do rejoice, yea, I will rejoice in the hope that He has permitted me thus to enter in. And may the time

be hastened when the promise shall be fulfilled: "Other sheep I have: . . . . . them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10: 16.

JESUS! guide our way
To eternal day!
So shall we, no more delaying,
Follow Thee, Thy voice obeying;
Lead us by Thy hand
To our Father's land!

When we danger meet,
Steadfast make our feet!
Lord, preserve us uncomplaining
'Mid the darkness round us reigning!
Through adversity
Lies our way to Thee.

Order all our way
Through this mortal day;
In our toil with aid be near us;
In our need with succor cheer us;
When life's course is o'er
Open Thou the door!

FIFTIETH WEEK.

CHRIST, THE HOPE OF ISRAEL.

DECEMBER 10.

O THE hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Jeremiah 14 : 8.

DECEMBER 11.

O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. Jeremiah 17 : 13.

DECEMBER 12.

Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. Psalm 130 : 7, 8.

DECEMBER 13.

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. Acts 28 : 20.

DECEMBER 14.

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope. 1 Timothy 1 : 1.

DECEMBER 15.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2 : 13, 14.

DECEMBER 16.

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the foreruner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. Hebrews 6 : 19, 20.

CHRIST, THE HOPE OF ISRAEL.

HOPE is an expectation of some future good. Christian hope looks forward to eternal life, resting on the promises of God. The word, however, is not only used in the sense of that which gives expectation or confidence in a future event, but it is also used as expressive of the *object* upon which hope rests. It is in this latter sense that Jesus Christ, our Saviour, is spoken of as the hope of Israel, yea, as the hope of all the ends of the earth. Isaiah 45 : 22. We look to Him for salvation because He is God, and because there is no other who can save. He is "the hope of Israel, the saviour thereof in time of trouble." Jeremiah 14 : 8. And He is the hope of a world estranged from God, a world dead in trespasses and sins.

Man had forfeited his right to Paradise. By sin he had lost all hope of happiness. He had no hope beyond the grave. He could not indeed tell whether he should live again. All was dark. All was involved in uncertainty. But God did not leave man in this sad condition. Blessed be His name that He has revealed Himself to us in Jesus Christ, and "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1 : 3, 4. "Life and immortality are brought to light in the gospel." And therefore,

if the Psalmist could call upon Israel of old to hope in the Lord, in view of the redemption promised before the Saviour's advent in the flesh, much more may we be exhorted to hope in Him now that He has risen from the dead, and we have His blessed promise that at His coming He will redeem the bodies of His people from the power of the grave, and that where He is there they shall be also.

It is in this most encouraging aspect that my Saviour is indeed the hope, not only of the seed of Abraham after the flesh, but of all His spiritual Israel. Yes; we may hope in Him as the *promiser* of spiritual life, and as the *source* from whence life flows. And we may look to Him to keep for us this hidden life, which He bestows upon His people, so that it shall not be taken from us. As the hope of *pardon* rests upon our faith in the *atonement* which Christ made for our sins when He agonized in Gethsemane and died on Calvary, so the hope of *perseverance* rests upon His *intercession*, now that He liveth at the right hand of the Father—as does the hope of a perfected *redemption* on His second coming. And thus, in all His blessed relations, and in all His offices, JESUS CHRIST IS THE HOPE OF ISRAEL. And inasmuch as He is the same *yesterday*, *to-day*, and *forever*, we are called upon to hope in Him *henceforth* (now) and *forever*. Psalm 131 : 3.

And may this blessed hope of everlasting life in

Christ be yours, dear reader, and may it be mine! May it prove an anchor to our souls! May we be faithful unto death! May we receive the crown of life!

My Saviour! on the Word of Truth
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give.
I look for many a lesser light
About my path to shine;
But chiefly long to walk with Thee,
And only trust in Thine.

Thou knowest that I am not blest
As Thou would'st have me be,
Till all the peace and joy of faith
Possess my soul in Thee:
And still I seek 'mid many fears,
With yearnings unexpressed,
The comfort of Thy strengthening love,
Thy soothing, settling rest.

It is not as Thou wilt with me
Till, humbled in the dust,
I know no place in all my heart
Wherein to put my trust.
Until I find, O Lord! in Thee—
The lowly and the meek—
That fullness which Thine own redeemed
Go nowhere else to seek.

Then, O my Saviour! on my soul,
Cast down but not dismayed,
Still be Thy chastening, healing hand
In tender mercy laid;
And while I wait for all Thy joys
My yearning heart to fill,
Teach me to walk and work with Thee
And at Thy feet sit still.

FIFTY-FIRST WEEK.

CHRIST, THE ROD OF STRENGTH.

DECEMBER 17.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Psalm 110: 1, 2.

DECEMBER 18.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matthew 28: 18.

DECEMBER 19.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psalm 2: 8, 9.

DECEMBER 20.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Exodus 15: 2.

DECEMBER 21.

And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. 1 Samuel 15: 29.

DECEMBER 22.

Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength, (or the Rock of Ages). Isaiah 26: 4.

DECEMBER 23.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. Micah 4: 3.

CHRIST, THE ROD OF STRENGTH.

I HAVE hesitated in applying this title—"ROD OF STRENGTH," (Psalm 110 : 2)—to our Saviour, inasmuch as the wise and good have generally supposed that it refers to the Gospel.

The Gospel is, indeed, the power of God unto salvation unto every one that believeth. Romans 1 : 16. It is, when attended by the power of the Holy Spirit, the mighty instrument which God employs for pulling down the strongholds of sin, and for building up His Church. But it can hardly be said that either the *Gospel* or the *Church* is *The* Rod of Strength. There is, indeed, a manifestation of the Redeemer's power in the converting and sanctifying work of the Comforter, and in this sense He rules in the hearts of His people. The source of all spiritual strength is in Christ. God is our strength. The *Gospel* and the *Church* are means. Christ is the beginning and the end.

I venture, therefore, to suggest, in view of the general teachings of the Bible, whether the language of David in Psalm 110 : 1, 2, in which he is prophesying of the Messiah's reign and kingdom, may not refer to the Saviour as the Rod of Strength. It is agreed that the meaning of the first verse is : "The LORD" (that is, JEHOVAH) "said unto my Lord," (that is, David's Lord, or Christ,) "Sit thou at my right hand, until I make thine enemies thy footstool." Now may not the second verse also be

rendered, "The LORD" (that is, Jehovah) "shall send" (the Lord, who is the Messiah) "the rod of thy strength out of Zion:" and He shall rule, and through Him His Church shall rule, in the midst of His and of her enemies?

Let us bear in mind that the prophecy is yet to be fulfilled: "The Redeemer shall come to Zion." Isaiah 59 : 20. "The LORD shall comfort Zion: he will comfort all her waste places." Isaiah 51 : 3. "The redeemed of the LORD shall return, and come with singing unto Zion." Isaiah 51 : 11. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Romans 11 : 26. Thus, David's Lord shall come, and His people shall come. He shall rule, and they shall rule. And *they* because HE is the Rod of Strength. He lives, and *they* live. He reigns on His throne, and they shall reign with Him. And then, as one of the purposes of His second coming is also to punish His enemies, the interpretation is in harmony with the revealed purpose of God.

And let us not forget, with reference to His human parentage, that my Saviour is spoken of by Isaiah, 11 : 1, as a Rod coming forth out of the stem of Jesse: and that he also sets before us the advancement of His kingdom until the predicted period, when "the earth shall be full of the knowledge of the LORD," (verse 9,) when Jew and Gentile shall be saved. Verses 10–16.

I shall not, therefore, greatly err, although a dif-

ferent interpretation has been put upon the language of David from what is here suggested, if I resolve to confide in Jesus as The Rod of my Strength. For "The salvation of the righteous is of the LORD: he is their strength in the time of trouble." Psalm 37 : 39.

SAVIOUR! before Thy footstool kneeling,
Once more my heart goes up to Thee
For aid, for strength to Thee appealing;
Thou who alone canst succor me,

Hear me! for heart and flesh are failing,
My spirit yielding in the strife;
And anguish, wild as unavailing,
Sweeps in a flood across my life.

Into my soul Thy might infusing,
Strengthening my spirit by Thine own,
Help me—all other aid refusing—
To cling to Thee, and Thee alone.

And oh! in my exceeding weakness,
Make Thy strength perfect—Thou art strong—
Aid me to do Thy will with meekness,
Thou, to whom all my powers belong.

Saviour! our human form once wearing,
Help, by the memory of that day,
When, painfully Thy dark cross bearing,
E'en for a time Thy strength gave way.

Beneath a lighter burden sinking,
Jesus, I cast myself on Thee;
Forgive, forgive this useless shrinking
From trials that I know must be.

Oh! let me feel that Thou art near me,
Close to Thy side I shall not fear;
Hear me, O Strength of Israel! hear me,
Sustain and aid! in mercy, hear.

FIFTY-SECOND WEEK.

CHRIST, THE NAME OF THE LORD.

DECEMBER 24.

AND he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Exodus 33 : 19.

DECEMBER 25.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. Exodus 34 : 5.

DECEMBER 26.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. Revelation 19 : 11, 12.

DECEMBER 27.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: . . . . and I will write upon him my new name. Revelation 3 : 12.

DECEMBER 28.

Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Isaiah 50 : 10.

DECEMBER 29.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Hebrews 1 : 4.

DECEMBER 30.

Wherefore God also hath highly exalted him, and given him a name which is above every name. Philippians 2 : 9.

DECEMBER 31.

I am Alpha and Omega, the beginning and the end, the first and

the last. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. Revelation 22 : 13, 20, 21.

CHRIST, THE NAME OF THE LORD.

"MY SAVIOUR is the name of the Lord;" writes one who loved to contemplate the scriptural names by which He is called; "for by this expressive title He is repeatedly spoken of in the page of truth. He is that glorious medium by which Jehovah makes Himself and His purposes known to me, and by which I may approach Him with my guilt for pardon, and my wants to be supplied. If I look for an appellation which comprehends in it all the attributes of the Godhead, especially in relation to myself, I have but to look to Jesus, and His glorious person immediately reflects Jehovah's highest name."

To no one have so many illustrious and significant titles ever been given. The more we study the inspired record, the more shall we be impressed with the great truth that the "name which is above every name" belongs to the Saviour. But, in addition to the more than three hundred titles which may be found in the Bible,* I learn from His own blessed revelation that my Saviour is hereafter to have a new name, now known only to Himself, and which, moreover, He will write upon Him that overcometh. Revelation 19 : 12, with Revelation 3 : 12.

* See Appendix, page 199.

"I will write upon him my new name." Yes! The Saviour's new name shall be the portion of His people, when He maketh all things new. Revelation 21 : 5.

The world is growing old! By reason of sin the whole creation groaneth and travaileth in pain. It is waiting for deliverance, and even God's children are groaning and waiting for the redemption of the body at the manifestation of the Saviour, when He shall come to gather His saints, and to be admired in all that believe. Romans 8 : 18, 23.

And oh! when the new heavens and the new earth, so long predicted, (Isaiah 65 : 17 ; 66 : 22 ; 2 Peter 3 : 13,) shall be established ; and when the Son of Man shall come to reign—when He shall see of the travail of his soul, and shall be satisfied, what name shall seem more appropriate than that which is expressive of the perfected Redemption of His people ?

And so we are told "the Redeemer shall come to Zion." Isaiah 59 : 20. "Thou, O LORD, art our Father, our Redeemer ; thy name is from everlasting." Isaiah 63 : 16. And God's people "shall be called by a new name, which the mouth of the LORD shall name." Isaiah 62 : 2. "And they shall call them, The holy people, The redeemed of the LORD." Isaiah 62 : 12.

Jesus is now our Messiah, Saviour, Emmanuel. Yea, He is our Wisdom, our Righteousness, our Sanctification. But in a higher sense than He has

exercised His office, He will be the Redemption of the believer when He shall come again. To this perfected redemption let my soul aspire! may this hope animate me! May mine be the blessedness of "him that overcometh," so that the Saviour's promise shall also be mine, "I will write upon him my new name."

How long, O Lord! in weariness and sorrow,
Must Thy poor people tread the pilgrim road,
Mourning to-day and fearing for to-morrow—
Finding no place of rest, no sure abode?

Sighing o'er faded flowers and cisterns broken;
Gazing on setting suns, that rise no more;
Listening to sad farewells, and last words spoken
By loved ones leaving us on Jordan's shore!

How long, through waves of error and temptation,
Shall noblest spirits stumble on their way?
How long, through darkening storms of tribulation,
Must we press forward to eternal day?

How long shall last the night of toil and sadness,
The midnight hour of gloomy doubts and fears?
When shall it dawn, that promised morn of gladness,
When Thine own hand shall wipe away our tears?

How long, O Lord? Our hearts are sad and weary,
Our voices join the whole creation's groan;
With eager gaze we watch for Thine appearing—
When wilt Thou come again, and claim Thine own?

Return! Return! Come in Thy power and glory,
With all Thy risen saints and angel-throng;
Bring to a close Time's strange, mysterious story—
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Saviour! before Thy footstool kneeling.

From the Changed Cross.

FIFTY-SECOND WEEK.

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How long, O Lord! in weariness and sorrow?

Author of Hymns from the Land of Luther.

THE following Names or Titles of our Lord and Saviour Jesus Christ are to be found in the Scriptures of the Old and New Testament.

To the believer in the Bible, as the Word of God, this alphabetical record presents one of the strongest arguments in proof of the twofold nature of Christ, as very God, and very Man, — as God manifest in the flesh, and as the son of Mary.

So complete a list of the titles of our Lord, it is believed, is not to be found in any previous publication. Still the Mine from which these have been dug is so rich, that all the labor of the compiler has not probably exhausted it. Let others search, and they will find.

An index relating to the offices of our Lord, and to characteristics touching both his divinity and humanity, might also be collected from the Old and New Testaments. This has not been attempted, as it was the purpose of the compiler to gather those only which may be classed as Titles.

Some texts also in the Psalms referring *primarily* to David and Solomon, which may, in a

higher sense, be applied to Jesus, as the son and seed of David, to whom pertain the promises, are not included. See, *e. g.*, Psalms lxxii. and lxxxix.

It is suggested whether it may not be a profitable exercise for our Sunday Schools to "search the Scriptures," having in mind the fact that Jesus is revealed to us as truly God, and truly Man, and to gather texts having reference to his office and his work.

The compilation may also be found useful as a concordance for ministers and teachers in studying "The Life of Christ."

There is need, among the conflicting interpretations of expositors who have written upon this topic, to go back to the words of Moses and the Prophets, of Christ and the Apostles, comparing scripture with scripture, — the Old Testament with the New, — that we may decide in the clear light of God's Word, as it shines upon us by the teachings of the Holy Ghost, what is the true relation which Jesus sustains to us, and we to him.

To this end, may the enlightening power of the Holy Ghost be with each and all who may use this compilation in learning what the Bible saith touching the nature of the Son of God, and the Son of Man, our Lord and Saviour Jesus Christ.

BOSTON, 1874.

S. C.

FIVE HUNDRED AND TWENTY-FIVE,

SCRIPTURAL NAMES AND TITLES.

Abideth ever,	John 8: 35.
Abideth forever,	Ps. 89: 36; John 12: 34.
Above all,	John 3: 31.
A bundle of Myrrh,	Song Sol. 1: 13.
A cluster of Camphire, (Cypress, Marj.,)	Song Sol. 1: 14.
Adam, (Last,)	1 Cor. 15: 45.
Advocate,	1 John 2: 1.
All and in all,	Colos. 3: 11.
Almighty,	Rev. 1: 8.
Almighty God,	Gen. 17: 1; see John 14: 9.
Alpha (and Omega),	Rev. 1: 8.
Altar,	Heb. 13: 10.
Altogether Lovely,	Song Sol. 5: 16.
Amen,	Rev. 3: 14.
Angel, (or Messenger,)	Gen. 48: 16; Mal. 3: 1.
Angel Jehovah,	Gen. 22: 11–18.
Angel of God,	Gen. 31: 11-13; 32: 24-30.
Angel of God's presence,	Isa. 63: 9.
Angel of the Lord,	Gen. 16: 7-13; Ex. 3: 2-6.
Anointed,	Ps. 2: 2; John 1: 41.
Anointed, with the Holy Ghost,	Acts 10: 38.
Apostle,	Heb. 3: 1.
Arm of the Lord,	Isa. 51; 9, 10.
Author of Faith,	Heb. 12: 2.
Author of Life, (margin,)	Acts 3: 15.
Author of Eternal Salvation,	Heb. 5: 9.
Avenger,	1 Thes. 4: 6; 2 Thes. 1 1 8.

Babe,	Luke 2: 16.
Beginning, (and End,)	Colos. 1: 18; Rev. 22: 13.
Beginning of the Creation of God,	Rev. 3: 14.
Beloved,	Song Sol. 2: 3; Matt. [12: 18.
Beloved of the Father,	Isa. 5: 1.
Beloved Son,	Matt. 3: 17; Luke 3: 22.
Bishop, (see Shepherd,)	1 Pet. 2: 25.
Blessed and only Potentate,	1 Tim. 6: 15.
Blessed God,	1 Tim. 1: 11.
Branch,	Zech. 6: 12.
Branch out of Jesse,	Isa. 11: 1.
Branch of Righteousness,	Jer. 33: 15.
Branch of the Lord,	Isa. 4: 2.
Bread, (see True,)	John 6: 41.
Bread of God,	John 6: 33.
Bread from Heaven,	John 6: 50, 51.
Bread of Life, (see Life,)	John 6: 35.
Breaker,	Micah 2: 13.
Bridegroom,	Isa. 62: 5; Matt. 9: 15.
Bright (and Morning) Star,	Rev. 22: 16.
Brightness of the Father's glory,	Heb. 1: 3.
Brother,	Heb. 2: 11.
Bruised for our iniquities,	Isa. 53: 5.
Buckler,	Ps. 18: 2.
Captain,	Josh. 5: 14; 2 Chron. 13: 12.
Captain of Salvation,	Heb. 2: 10.
Captain of the Host of the Lord,	Josh. 5: 14, 15.
Carpenter,	Mark 6: 3.
Carpenter's Son,	Matt. 13: 55.
Child,	Isa. 9: 6; Luke 2: 40.
Child Jesus,	Luke 2: 27, 43.
Chief Corner-Stone,	Eph. 2: 20; 1 Pet. 2: 6.
Chiefest among Ten Thousand,	Song of Sol. 5: 10.
Chosen of God,	Luke 23: 35; 1 Pet. 2: 4.
Christ,	John 6: 69.
Christ Crucified,	1 Cor. 1: 23.
Christ Jesus,	Heb. 3: 1.
Christ Jesus our Lord,	Rom. 8: 39; 1 Tim. 1: 12.

Christ Jesus the Lord,	2 Cor. 4 : 5 ; Colos. 2 : 6.
Christ of God,	Luke 9 : 20.
Christ the Lord,	Luke 2 : 11.
Christ, the Chosen of God,	Luke 23 : 35.
Christ, the Son of God,	Acts 9 : 20.
Christ, the Son of the Blessed,	Mark 14 : 61.
Christ, a King,	Luke 23 : 2.
Commander,	Isa. 55 : 4.
Consecrated for evermore,	Heb. 7 : 28.
Consolation of Israel,	Luke 2 : 25.
Corner-Stone,	Isa. 28 : 16.
Counsellor,	Isa. 9 : 6.
Covenant of the People,	Isa. 42 : 6.
Covert,	Isa. 32 : 2.
Creator of all things,	Col. 1 : 16, 17 ; Rev. 4 : 11.
Creator of Israel,	Isa. 43 : 15.
Creator of the ends of the earth,	Isa. 40 : 28.
Crown of Life,	Jas. 1 : 12 ; Rev. 2 : 10.
David,	Ezek. 34 : 23, 24; 37 : 24, 25.
David, their King,	Jer. 30 : 9 ; Hos. 3 : 4, 5.
Day-Spring,	Luke 1 : 78.
Day-Star,	2 Cor. 4 : 4-6 ; 2 Pet. 1 : 19.
Daysman, (or Umpire,)	Job 9 : 33.
Deliverer,	Ps. 18 : 2 ; Rom. 11 : 26.
Desire of all Nations,	Hag. 2 : 7.
Despised and rejected of men,	Isa. 53 : 3.
Destroyer of the devil,	Heb. 2 : 14.
Door,	John 10 : 9.
Door of the Sheep,	John 10 : 7.
Elect,	Isa. 42 : 1 ; 1 Pet. 2 : 6.
Emmanuel,	Isa. 7 : 14 ; Matt. 1 : 23.
End. (and Beginning,)	Rev. 22 : 13.
Ensign,	Isa. 11 : 10.
Equal with God,	John 5 : 18 ; Phil. 2 : 6.
Eternal Life,	1 John 1 : 2 ; 5 : 20.
Everlasting Father,	Isa. 9 : 6.
Everlasting God,	Isa. 40 : 28.

Faithful, (and True,)	Rev. 19: 11.
Faithful High-Priest,	Heb. 2: 17.
Faithful Witness,	Rev. 1: 5.
Faithful (and True) Witness,	Rev. 3: 14.
Finisher of Faith,	Heb. 12: 2.
First-born from the dead,	Colos. 1: 18.
First-born of every creature,	Coles. 1: 15.
First-born among many brethren,	Rom. 8: 29.
First-Begotten,	Heb. 1: 6.
First-Begotten of the dead,	Rev. 1: 5.
First, (and Last,)	Rev. 1: 17; 22: 13.
First-Fruits,	1 Cor. 15: 20.
Foolishness to the Greeks,	1 Cor. 1: 23.
Forerunner,	Heb. 6: 19, 20.
Fortress,	Ps. 18: 2.
Foundation,	Isa. 28: 16; 1 Cor. 3: 11.
Fountain of Living Waters,	Joel 3: 18.
Fountain opened,	Zech. 13: 1.
Friend of Sinners,	Matt. 11: 19.
From Above,	John 8: 23.
Full of Grace and Truth,	John 1: 14.

Gift of God,	John 4: 10.
Glorious Lord,	Isa. 33: 21.
Glorious in the eyes of the Lord,	Isa. 49: 5.
Glory of Israel,	Luke 2: 32.
Glory of the Lord,	Isa. 40: 5.
God, (see True,)	John 1: 1: Heb. 1: 8.
God Almighty,	Gen. 35: 11; see John 1: 18.
God in Christ,	Heb. 2: 10.
God manifest in the flesh,	1 Tim. 3: 16.
God my Saviour,	Luke 1: 47.
God of Bethel,	Gen. 31: 13.
God of Israel,	Isa. 29: 23; Hos. 3: 4, 5.
God of Israel, the Saviour,	Isa. 45: 15.
God of our salvation,	Ps. 68: 19.
God of the whole earth,	Isa. 54: 5.
God our Saviour,	1 Tim. 2: 3; Titus 1: 3.
God over all, blessed for ever,	Rom. 9: 5.

God with us,	Matt. 1 : 23.
God's dear Son,	Colos. 1 : 13.
Governor,	Jer. 30 : 21 ; Matt. 2 : 6.
Great God, (even) our Saviour Jesus Christ,	Titus 2 : 13.
Great High-Priest,	Heb. 4 : 14.
Great King,	Mal. 1 : 14.
Great Light,	Matt. 4 : 16.
Great One,	Isa. 19 : 20.
Great Power of God,	Acts 8 : 10.
Great Prophet,	Luke 7 : 16.
Great Shepherd of the Sheep,	Heb. 13 : 20.
Greater than Jonas, (Jonah,)	Matt. 12 : 41.
Greater than Solomon,	Matt. 12 : 42.
Greater than the Temple,	Matt. 12 : 6.
Head,	1 Cor. 11 : 3 ; Eph. 4 : 15.
Head of all principality and power,	Eph. 1 : 21 ; Colos. 2 : 10.
Head of the Church,	Eph. 5 : 23 ; Colos. 1 : 18.
Head of the Corner,	Ps. 118 : 22 ; Matt. 21 : 42.
Head over all things to the Church,	Eph. 1 : 22.
Heir of all things,	Heb. 1 : 1, 2.
He that hath the Key of David,	Isa. 22 : 22 ; Rev. 3 : 7.
He that hath the keys of hell and of death,	Rev. 1 : 18.
He that hath the seven spirits of God, and the seven stars,	Rev. 3 : 1, 7.
He that holdeth the seven stars, &c.,	Rev. 2 : 1.
He that is alive for evermore,	Rev. 1 : 18 ; 4 : 9.
He that is Holy,	Rev. 3 : 7 ; 6 : 10.
He that is True,	Rev. 3 : 7 ; 6 : 10.
He that Liveth,	Rev. 1 : 18.
He that openeth, and no man shutteth,	Rev. 3 : 7.
He that shutteth, and no man openeth,	Rev. 3 : 7.
He which hath the sharp sword, with two edges,	Rev. 2 : 12.
He which searcheth the reins and hearts,	Rev. 2 : 23.
He who hath eyes like unto a flame of fire,	Rev. 2 : 18.
He who walketh in the midst of the seven golden candlesticks,	Rev. 2 : 1.
He whose feet are like fine brass,	Rev. 2 : 18.

Hidden Manna,	Rev. 2 : 17.
Hiding-Place,	Isa. 32 : 2.
High-Priest,	Heb. 3 : 1 ; 5 : 10.
High-Priest forever,	Heb. 6 : 20.
High-Priest of good things to come,	Heb. 9 : 11.
High-Priest over the house of God,	Heb. 10 : 21.
High Tower,	Ps. 18 : 2.
Higher than the heavens,	Heb. 7 : 26.
Highest,	Luke 1 : 76.
Him of whom Moses, and the Prophets, did write,	John 1 : 45.
Him that loved us,	Rom. 8 : 37 ; Rev. 1 : 5.
Him that sitteth on the throne,	Rev. 6 : 16.
Him that washed us from our sins in His own Blood,	Rev. 1 : 5.
Him whom my soul loveth,	Song of Sol. 3 : 3.
Holy Child Jesus,	Acts 4 : 27, 30.
Holy, Harmless,	Heb. 7 : 26.
Holy One,	Ps. 16 : 10 ; Is. 10 : 20.
Holy One of God,	Mark 1 : 23, 24.
Holy One of Israel,	Is. 41 : 14 ; 54 : 5.
Holy One of Jacob,	Is. 29 : 23.
Holy, Holy, Holy is the Lord of hosts,	Isa. 6 : 3, 5 ; John 12 : 41.
Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come,	Heb. 13 : 8 ; Rev. 4 : 8.
Holy Thing,	Luke 1 : 35.
Hope, (our,)	1 Tim. 1 : 1.
Hope of Glory,	Colos. 1 : 27.
Hope of Israel,	Acts 26 : 6, 7 ; 28 : 20.
Horn of David,	Ps. 132 : 17.
Horn of Salvation,	Ps. 18 : 2 ; Luke 1 : 69.
Husband,	Isa. 54 : 5 ; Hos. 2 : 19.
I AM,	John 8 : 58.
I AM THAT I AM,	Ex. 3 : 2, 14.
Image of God,	2 Cor. 4 : 4 ; Col. 3 : 15.
Image, Express, of God's person,	Heb. 1 : 3.
Incarnate Word,	John 1 : 14 ; Gal. 4 : 4.
Intercessor,	Heb. 7 : 25.

Jehovah,*	Isa. 26: 4; Ex. 6: 3.
Jesus,	Matt. 1: 21; Luke 2: 21.
Jesus, and the Resurrection,	Acts 17: 18.
Jesus Christ,	Matt. 1: 1; Rev. 1: 1.
Jesus Christ and Him crucified,	1 Cor. 2: 2.
Jesus Christ is Lord,	Phil. 2: 11.
Jesus Christ is the Son of God,	Acts 8: 37.
Jesus Christ of Nazareth,	Acts 3: 6; 4: 10.
Jesus Christ, our Lord,	Rom. 4: 24; 1 Cor. 1: 9.
Jesus Christ, our Saviour,	Titus 3: 6.
Jesus Christ the Righteous,	1 John 2: 1.
Jesus is the Christ,	Acts 18: 5; 1 John 2: 22.
Jesus is the Christ, the Son of God,	John 20: 31; Acts 18: 28.
Jesus of Nazareth,	Mark 1: 24; Acts 2: 22.
Jesus of Nazareth, the King of the Jews,	John 19: 19.
Jesus of Nazareth, the Son of Joseph,	John 1: 45.
Jesus, our Lord,	2 Pet. 1: 2.
Jesus, Son of David,	Mark 10: 47.
Jesus, Son of God Most High,	Luke 8: 28.
Jesus, the King of the Jews,	Matt. 27: 37.
Jesus, the Lord,	1 Cor. 12: 3.
Jesus, the Prophet of Nazareth of Galilee,	Matt. 21: 11.
Jesus, the Son of God,	Heb. 4: 14.
Jesus, the Son of Joseph,	John 6: 42.
Jesus, thou Son of God,	Matt. 8: 29.
Jesus, which is called Christ,	Matt. 27: 17, 22.
Jew,	John 4: 9.
Joshua, (margin,)	Heb. 4: 8.
Judge,	Isa. 33: 22; Acts 10: 42.
Judge of Israel,	Micah 5: 1; Matt. 27: 30.
Just,	Zech. 9: 9; Acts 3: 14.
Just Man,	Matt. 27: 19.
Just One,	Acts 7: 52; 22: 14.
Just Person,	Matt. 27: 14.
King,	Isa. 32: 22; Luke 19: 38.
King, Eternal, Immortal, Invisible,	1 Tim. 1: 17.

* See John 12: 45.

King of Glory,	Ps. 24: 7–10.
King of Israel,	Isa. 44: 6; John 1: 49.
King of Kings,	1 Tim. 6: 25; Rev. 19: 16.
King of Saints, (or Nations,)	Rev. 15: 3.
King of the Daughter of Zion,	Zech. 9: 9; John 12: 15.
King of the Jews,	Matt. 2: 2; Mark 15: 26.
King of Zion,	Ps. 2: 6; Matt. 21: 5.
King over all the earth,	Zech. 14: 9.
King, that cometh in the name of the Lord,	Luke 19: 38.
King, the Lord of hosts,	Isa. 6: 5; Zech. 14: 16, 17.
Lamb,	Rev. 5: 6; 17: 14.
Lamb slain from the foundation of the world,	Rev. 13: 8.
Lamb of God,	John 1: 29, 36.
Lamb that was slain,	Rev. 5: 12.
Lamb without blemish, and spot,	1 Pet. 1: 19.
Last, (First and Last,)	Rev. 22: 13.
Lawgiver,	Isa. 33: 22; Jas. 4: 12.
Leader,	Isa. 55: 4.
Life, (see Bread, Water, Word,)	John 14: 6.
Life, Eternal,	1 John 1: 2.
Life, Our,	Colos. 3: 4.
Light, Everlasting,	Isa. 60: 20.
Light of Life,	John 8: 12.
Light of Men,	John 1: 4.
Light of the World,	John 8: 12; 9: 5.
Light to the Gentiles,	Isa. 42: 6; Luke 2: 32.
Light, True,	John 1: 9; 1 John 2: 8.
Lily of the Valleys,	Song of Sol. 2: 1.
Lion of the Tribe of Judah,	Rev. 5: 5.
Living Bread,	John 6: 51.
Living Stone,	1 Pet. 2: 4.
Living Water,	John 4: 10; Isa. 12: 3.
Lord,	Ps. 110: 1.
Lord and Christ,	Acts 2: 36.
Lord and Saviour,	2 Pet. 2: 2.
Lord and Saviour Jesus Christ,	2 Pet. 1: 11.
Lord Christ,	Colos. 3: 24.

Lord's Christ,	Luke 2: 26.
Lord from Heaven,	1 Cor. 15: 47.
Lord God,	Is. 40: 10; Ezek. 34: 30, 31.
Lord God Almighty,	Rev. 15: 3.
Lord God of Truth,	Ps. 31: 5.
Lord God, the Holy One of Israel,	Isa. 30: 15.
Lord Jehovah,	Isa. 12: 2.
Lord Jesus,	2 Thes. 1: 12; Rev. 22: 20.
Lord Jesus Christ,	2 Thes. 3: 6; Rev. 22: 21.
Lord Jesus Christ, our Saviour,	Titus 1: 4.
Lord, mighty in battle,	Ps. 24: 8.
Lord my God,	Zech. 14: 5; Matt. 16: 27.
Lord of All,	Acts 10: 36.
Lord of Glory,	1 Cor. 2: 8; Jas. 2: 1.
Lord of Hosts,	Ps. 24: 10; Isa. 44: 6.
Lord of Lords,	1 Tim. 6: 15; Rev. 19: 16.
Lord of Peace,	2 Thes. 3: 16.
Lord of the dead and living,	Rom. 14: 9.
Lord of the Sabbath,	Mark 2: 28.
Lord of the Sabbath-day,	Matt. 12: 8.
Lord our Righteousness,	Jer. 23: 6; 33: 16.
Lord over All,	Rom. 10: 12.
Lord, Strong and Mighty,	Ps. 24: 8.
Lord, your Holy One,	Isa. 43: 15.
Lord, your Redeemer,	Isa. 43: 14.
Lord, Thou art God,	Acts 4: 24.
Lowly,	Zech. 9: 9.
Made of a Woman,	Gal. 4: 4.
Made of the Seed of David,	Rom. 1: 3.
Made under the Law,	Gal. 4: 4.
Maker of All Things,	John 1: 3.
Man,	Gen. 32: 24; Mark 15: 39.
Man approved of God,	Acts 2: 22.
Man, Christ Jesus,	1 Tim. 2: 5.
Man of Sorrows,	Isa. 53: 3.
Master,	Matt. 23: 10.
Master, Good,	Matt. 19: 16.
Mediator,	1 Tim. 2: 5.

Mediator of a Better Covenant,	Heb. 8:6.
Mediator of the New Covenant,	Heb. 12:24.
Mediator of the New Testament,	Heb. 9:15.
Melchizedek,	Heb. 7:1–3.
Merciful High-Priest,	Heb. 2:17.
Messenger of the Covenant,	Mal. 3:1.
Messiah,	John 1:41.
Messiah, the Prince,	Dan. 9:25.
Messias,	John 4:25.
Michael,	Dan. 12:1; Rev. 12:7.
Mightier than John Baptist,	Mark 1:7.
Mighty God,	Isa. 9:6.
Mighty One of Israel,	Isa. 30:29.
Mighty One of Jacob,	Isa. 49:26.
Mighty to save,	Isa. 63:1.
Minister,	Mark 10:45.
Minister of the Circumcision,	Rom. 15:8.
Minister of the Sanctuary, or of Holy Things, (margin,)	Heb. 8:2.
Morning-Star,	Rev. 22:16.
Most Holy,	Dan. 9:24.
Most Mighty,	Ps. 45:3.
My Beloved,	Song of Sol. 7:11, 13.
My Lord, and my God,	John 20:28.
Name of the Lord,	Ex. 34:5; Isa. 30:27.
Nazarene,	Matt. 2:23.
Not of this world,	John 8:23.
Numbered with transgressors, &c.	Isa. 53:12.
Offspring of David,	Rev. 22:16.
Omega, (with Alpha,)	Rev. 1:8.
One altogether lovely,	Song of Sol. 5:16.
One Lord Jesus Christ, by whom are all things,	1 Cor. 8:6.
Only-Begotten of the Father,	John 1:14.
Only-Begotten Son,	John 1:18.
Only-Begotten Son of God,	John 3:18.
Our God,	Isa. 40:3.

Our God and Saviour Jesus Christ, (mar.,) 2 Pet. 1 : 11.
Our Lord Jesus Christ, ... 1 Cor. 15 : 57 ; Jude 17, 21.
Over All, ... Rom. 9 : 5.

Passover, ... 1 Cor. 5 : 7.
Peace, ... Mic. 5 : 5 ; Eph. 2 : 14.
Pearl of Great Price, ... Matt. 13 : 46.
Perfect through sufferings, . . Heb. 2 : 10.
Physician, ... Matt. 9 : 12.
Plant of (or for) Renown, . . . Ezek. 34 : 29.
Polished Shaft, ... Isa. 49 : 2.
Potentate, Only, ... 1 Tim. 6 : 15.
Power of God, ... 1 Cor. 1 : 24.
Portion, ... Lam. 3 : 24.
Precious, ... 1 Pet. 2 : 4, 6.
Precious Corner-Stone, . . . Isa. 28 : 16.
Prince, ... Ezek. 34 : 24.
Prince and Saviour, ... Acts 5 : 31.
Prince forever, ... Ezek. 37 : 25.
Prince of Life, ... Acts 3 : 15.
Prince of Peace, ... Isa. 9 : 6.
Prince of Princes, ... Dan. 8 : 25.
Prince of the kings of the earth, . . Rev. 1 : 5.
Priest, ... Zech. 6 : 13 ; Heb. 7 : 15.
Priest forever, ... Heb. 5 : 6 ; Ps 110 : 4.
Prophet, (see Great,) . . . . Deut. 18 : 15 ; Acts 3 : 22.
Prophet mighty in deed, and word, before God, ... Luke 24 : 19.
Prophet that should come, . . John 6 : 14.
Propitiation, ... 1 John 2 : 2 ; 4 : 10.
Purifier, ... Mal. 3 : 3 ; Matt. 3 : 12.

Quickening Spirit, ... 1 Cor. 15 : 45.

Rabbi, ... John 1 : 49.
Rabboni, ... John 20 : 16.
Ransom, ... Job 23 : 24 ; 1 Tim. 2 : 6.
Reconciler, ... Rom. 5 : 10 ; Eph. 2 : 16.
Redeemer, ... Isa. 47 : 4 ; 59 : 20.

Redemption,	Isa. 59: 20; 1 Cor. 1: 30.
Refiner,	Mal. 3: 3.
Refuge,	Isa. 25: 4.
Resurrection,	John 11: 25.
Rich unto All,	Rom. 10: 12.
Righteousness,	1 Cor. 1: 30.
Righteous Branch,	Jer. 23: 5.
Righteous Judge,	2 Tim. 4: 8.
Righteous Servant,	Isa. 53: 11.
Rock,	Ps. 18: 2; 1 Cor. 10: 4.
Rock of Ages, (margin,)	Isa. 26: 4.
Rock of Offence,	Rom. 9: 33; 1 Pet. 2: 8.
Rod of Jesse,	Isa. 11: 1.
Rod of Strength,	Ps. 110: 2.
Root of David,	Rev. 5: 5; 22: 16.
Root of Jesse,	Isa. 11: 10; Rom. 15: 12.
Rose of Sharon,	Song of Sol. 2: 1.
Ruler in Israel,	Micah 5: 2.
Sanctification,	1 Cor. 1: 30.
Sanctified of the Father,	John 10: 36.
Saviour,	Luke 2: 11; Acts 5: 31.
Saviour Jesus,	Acts 13: 23.
Saviour Jesus Christ,	2 Tim. 1: 10.
Saviour of all men,	1 Tim. 4: 10.
Saviour of Israel,	Jer. 14: 8; Acts 13: 23.
Saviour of the body,	Eph. 5: 23.
Saviour of the world,	John 4: 42; 1 John 4: 14.
Sceptre,	Num. 25: 17.
Searcher of hearts,	Rev. 2: 23.
Second Man,	1 Cor. 15: 47.
Secret, or Wonderful, (margin,)	Judg. 13: 17, 18, 22.
Seed of Abraham,	Gal. 3: 16.
Seed of David,	2 Tim. 2: 8.
Seed of the Woman,	Gen. 3: 15.
Sent of God,	John 3: 34; 17: 3.
Sent of the Father,	John 5: 36, 37; 6: 57.
Separate from sinners,	Heb. 7: 26.
Servant,	Isa. 42: 1; Matt. 12: 18.

Servant of Rulers,	Isa. 49: 7.
Shepherd,	Ezek. 34: 23.
Shepherd, Chief,	1 Pet. 5: 4.
Shepherd, Good,	John 10: 11.
Shepherd, Great,	Heb. 13: 20.
Shepherd and Bishop of Souls,	1 Pet. 2: 25.
Shepherd of Israel,	Ps. 80: 1.
Shield,	Ps. 33: 20; 84: 9.
Shiloh,	Gen. 49: 10.
Son,	Isa. 9: 6; Luke 1: 31.
Son from Heaven,	1 Thes. 1: 10.
Son Jesus Christ,	1 John 3: 23.
Son of Abraham,	Matt. 1: 1.
Son of David,	Matt. 1: 1; 21: 9.
Son of God,	John 1: 49; Rev. 2: 18.
Son of God, Jesus Christ,	2 Cor. 1: 19.
Son of Joseph,	Luke 3: 23.
Son of Man,	John 3: 13; Rev. 14: 14.
Son of Man in Heaven,	Matt. 24: 30.
Son of Mary,	Mark 6: 3.
Son of the Blessed,	Mark 14: 61.
Son of the Father,	2 John 1: 3.
Son of the Highest,	Luke 1: 32.
Son of the Living God,	Matt. 16: 16.
Son of the Most High God,	Mark 5: 7.
Spiritual Rock,	1 Cor. 10: 4.
Standard-Bearer, (margin.)	Song of Sol. 5: 10.
Star, (see Bright, and Morning.)	Rev. 22: 16.
Stone,	Isa. 28: 16; Matt. 21: 42.
Stone of Stumbling,	Rom. 9: 33; 1 Pet. 2: 18.
Stone, set at nought,	Acts 4: 11.
Stone, which the builders refused,	Ps. 118: 22.
Strength of Israel,	1 Sam. 15: 29; 2 Tim. 2: 13.
Strong Hold,	Zech. 9: 12; Nah. 1: 7.
Strong Tower,	Ps. 61: 3; Prov. 18: 10.
Stumbling-Block to the Jews,	1 Cor. 1: 23.
Sun of Righteousness,	Mal. 4: 2.
Sure Foundation,	Isa. 28: 16.
Surety of a better Testament,	Heb. 7: 22.

Tabernacle of God, ...	Rev. 21 : 3.
Teacher from God, ...	John 3 : 2.
Temple, ...	2 Cor. 6 : 16 ; Rev. 21 : 22.
The Beloved, ...	Eph. 1 : 6.
The Father's dear Son, ...	Colos. 1 : 12, 13.
The God of Abraham, the God of Isaac, and the God of Jacob, ...	Ex. 3 : 6 ; Acts 7 : 32.
The Hidden God, ...	Isa. 45 : 15.
The Hope of His People, ...	Joel 3 : 16.
The King in His Beauty, ...	Isa. 33 : 17.
The Lamb in the midst of the Throne,	Rev. 7 : 17.
The Living God, ...	1 Tim. 4 : 10.
The Lord God of the Hebrews, .	Gen. 3 : 18.
The Lord of Hosts is his name, . .	Isa. 51 : 15.
The Lord that bought them, . .	2 Pet. 2 : 1.
The Lord, the Lord God, . . .	Ex. 34 : 5–7.
The Lord, thy God, ...	Zeph. 3 : 17.
The Lord thy God that divided the sea,	Isa. 51 : 15.
The Lord thy Redeemer, . . .	Isa. 54 : 8.
The Man, my Fellow, ...	Zech. 13 : 7.
The Man of thy right hand, . . .	Ps. 80 : 17.
The Name above every name, . .	Phil. 2 : 9.
The Only Wise God, our Saviour, .	Jude, 25.
The same yesterday, and to-day, and forever, ...	Heb. 13 : 8.
The Son of God, ...	Matt. 14 : 33.
The Son of God with Power, . .	Rom. 1 : 4.
The Strength of the children of Israel,	Joel 3 : 16.
Thou God seest me, ...	Gen. 16 : 13.
Thy Lord the Lord, and thy God, &c.	Isa. 51 : 22.
Tree of Life, ...	Rev. 2 : 7 ; 22 : 2.
Tried Stone, ...	Isa. 28 : 16.
True, (see Faithful,)	Rev. 19 : 11.
True Bread from Heaven, . . .	John 6 : 32.
True God, ...	1 John 5 : 20.
True Vine, ...	John 15 : 1.
True Witness, (see Witness,) . .	Rev. 3 : 14.
Truth, ...	John 14 : 6.